

# The Nation.

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## The Week.

THERE is no part of the country in which the effect of the election has so immediately made itself felt as in the South. The evident disinclination of the Attorney-General to interfere in Louisiana now, compared with his ferocious attitude toward this State in time past, and the refusal of the President to see the necessity of recognizing anybody in Arkansas, are encouraging indications of the improvement of the relations between the Southern States and the General Government. These States, speaking generally, have been rescued from their carpet-bag governments, and though there are, and for a long time will be likely to be, a horde of needy adventurers scattered through the South, hungry to get possession of any part of the government that any number of ignorant and credulous voters can be induced to put under their charge, there will be no longer a despotism at Washington exercising its unlimited powers to keep these rascals in power for life. Whatever misfortunes happen to the South now, will happen through its own fault; and we are glad to see that a vigorous effort is being made to effect a just and reasonable composition between the various States and their creditors, as a first step to reform. The plan, as given roughly by the newspapers, consists of a general funding scheme entered into by each State and its creditors, the latter agreeing to take new bonds at less than the par value of the old bonds, and in return the State agrees to incorporate this funded debt in its general scheme of taxation and government, in such manner that legislatures will hereafter have no power over it. There is no doubt that some such scheme as this is not merely advisable, but necessary. With this done, with the carpet-bag régime at an end, with the production of cotton at the same level as before the war, it will only need immigration to make the South far more prosperous than it was before the war.

The Indian Commissioner has made his annual report, and, like most reports on this branch of the service, it is in its way a curiosity. He begins at the beginning, and divides the Indians scientifically into three or four groups, as the wild tribes, the civilized and semi-civilized Indians, and vagrants, estimates their respective numbers, and shows that "a general Indian war" is impossible; then discusses the subject of their treatment, declares that the President's so-called policy is a good one, that feeding the Sioux has been gradually taking the fight out of them, that the Indian treaty system is a failure; and finally recommends the adoption of a sort of Indian code by Congress, which, among other things, would bring Indians within the domain of the criminal law in several respects. There is, we suppose, little hope that Congress will attempt to deal with the Indian question this winter in an intelligent way, or even that, if it desired to do so, it would know how. The resignation of the Indian Commission last summer, after being rendered powerless by the Indian Ring, did not look as if the President had a very serious intention of carrying out his policy, and besides this there are other circumstances connected with Indian administration at Washington which point in the same direction. Mr. E. P. Smith, the present commissioner—formerly a Congregational minister, and an army chaplain, who was once believed to be so excellent a man that Secretary Delano, at some public meeting, said, "If there is a man living whom not having seen I love, that man is Edward P. Smith," and who, as agent of the Minnesota Chippewas, made a good reputation for himself—has now fallen from grace, has lost his character of a truly good man who might be loved, even without a personal acquaintance, and is now much suspected and doubted by the real friends of the Indians, who believe him to be the tool of the Indian Ring.

In addition to this, it would require a good deal of astuteness to discover what the present policy of General Grant with regard to the Indians actually is. On the 3d of March, 1871, Congress declared that "hereafter no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power, with whom the United States may contract by treaty." In this there certainly seemed at the time to be the germs of a new policy, and a rather remarkable policy too, considering that it was aimed at a method of dealing with the Indians which had been used for a couple of centuries, and under which some three or four hundred treaties had been made. But one thing was evident—that if the old treaty system was to be broken up, something else must be substituted; but, so far as we know, Congress has never provided any substitute; and the consequence is that, as a matter of fact, the Indian Bureau has been compelled to go on as before in spite of the law. The calling in of the Quakers and other religious bodies to supervise the distribution of supplies is not a policy, particularly when the Government does not sustain them in their supervision.

The policy really pursued by the Government for many years has been this: A treaty has been made with a tribe, giving us the greater part of their lands, and giving them in exchange a diminished reservation, with a provision that there shall be maintained upon the reservation for a term of years a dozen or so of "educators," consisting of a superintendent of teaching and two teachers, a superintendent of farming and two farmers, two millers, two blacksmiths, a tinsmith, a gunsmith, a carpenter, and a wagon and plough maker, with shops and material—the whole civilizing machine being contrived with little or no regard to the peculiarities of the tribe to be dealt with, or their condition (for the tribes are of every possible variety, from self-supporting communities to wild savages). The Government proceeds to carry out its part of the bargain, and the Indian, enthusiastic for civilization, comes in and harnesses his hunting-pony to a plough, and makes an heroic attempt, perhaps for a whole afternoon, perhaps for a week, or for a month even, to civilize himself. A very short experience, however, satisfies both the Indian and his horse that they have not arrived at the agricultural stage, and both betake themselves to the chase. After that, he only comes back to the Government shops to have his gun repaired. This goes on for the number of years specified by the treaty, then all supplies cease; population has closed round the reservation, the animals of the chase have disappeared, and one more Indian tribe has entered on its last stage of existence—vagabondage. These, by the way, are not discoveries of our own, but have been all set down in black and white by General Walker; so that the Government cannot pretend even not to know what has been going on. Such is our present Indian policy, and we doubt whether the Democrats will be able to find a better field for investigation than this branch of the Government.

After looking into Indian affairs, perhaps in the way of a "side speculation" it would be a good thing for the Democrats to make a few enquiries into the working of the Bureau of Agriculture, presided over by the Hon. Frederick Watts. The principal operations of this Bureau during the past year, it seems from the report of Mr. Watts, have been the distribution of one million two hundred and eighty-six thousand packages of seeds. Besides this, the usual predictions as to the cotton crop have been published—perhaps the most worthless statistics collected by any government on earth. A careful comparison, recently made in England, of the actual crops for the last half-dozen years with the Bureau's estimates, shows not merely that the estimates are worthless for any practical purpose (and the only practical use to which the figures are ever put is to

affect the price of cotton), but that they are almost invariably wrong *one way*—in almost every case they are ridiculously below what the crop turns out to be. The Bureau ought to be abolished as a public scandal. It is our firm conviction that the people of this country have now reached that point in civilization at which they can get their own seeds without the aid of paternal information from such a department of Government as is presided over by Mr. Watts.

Of all the reports which have yet appeared, that of the Internal Revenue is the most encouraging. While the customs revenue during the past year has fallen off some millions, the internal revenue shows an excess in domestic receipts over the estimates of \$2,600,000. The Commissioner suggests that if Congress wishes to abolish the remnant of stamp duties still in force, it might be done by an increase of the tax on spirits, and he refers to the subject of spies and informers in a cursory way, saying that since the Sanborn business was put an end to, the Department has kept its own officers at work looking into cases of alleged fraud. The report on the whole makes a good showing for the business of the country. The internal taxes are now almost entirely collected from spirits and tobacco, and arguing from this alone, it might be perhaps fallaciously inferred that the condition of the Department has little or nothing to do with general business interests, or that, as we have seen suggested in one newspaper, the continued production of spirits may be accounted for by the increased consumption caused by the unwonted rejoicings over the Democratic victories this autumn. But taken in connection with the fact that the railroad returns show no such falling off in gross earnings as was expected, it seems doubtful whether we have after all had such a terrible year since the panic as we thought we were having.

One of the most remarkable of the plans just now thought of for reviving the fortunes of the Republican party is a gigantic scheme of "public improvements," carried out at the expense and under the superintendence of the Government. This scheme has actually been produced and recommended to the present Congress by the Organ in Washington as a good piece of work for the coming winter. It shows how both the First and Third Napoleons kept the people at work in "developing resources" and "transforming" cities, and then asks whether this Government of ours has nothing to do but to "collect taxes to pay salaries and the interest on the public debt." This question it answers in the negative, and says that one of the great objects of the Government is "to enable the people in their collective capacity to undertake enterprises which are too gigantic for private capital." Therefore, we are to let the reduction of the debt alone, or apply all our surplus revenue "to improvements which will tend to revive business, and give labor and food to the laborer." In other words, we are to set up a great "national workshop," to convert the laborer into a proletariat, and the Government into an almshouse. Such schemes, produced in a paper of the intelligence of the Washington *Republican*, would, of course, be hardly worth notice by rational men if it were not for two things: the first is, that we have a President who makes the *Republican* his organ, and has "public improvers" like "Boss" Shepherd for his friends and companions, and who invites a man on trial for a criminal offence of a grave character to a reception at his official residence while the court is sitting and the case pending. The second is, that the leaders of the Republican party are men who, as was shown in the inflation debates, are not likely to be deterred by its economical or political monstrosity from taking up any scheme which is likely to keep them in power. Therefore, it is not uncharitable to predict that we shall witness between now and March the introduction of a great many wild plans for reviving industry, beginning with the "three sixty-five" craze, and ending with canals, railroads, cuttings, excavations, tunnels, and other undertakings likely to attract voters and furnish offices.

Mr. Beecher's attorney has thought proper to appeal against the order of the Brooklyn courts refusing to compel Tilton to furnish him with a "bill of particulars" in the civil suit brought by the latter. The first result of this will be of course delay in this particular case, but as it does not affect the criminal cases it will not ward off investigation, though it may bring it on under conditions more favorable to Beecher than to Tilton. But the public impression is, nevertheless, that the object of the appeal is to get time and wear out the public curiosity, which, however ill-founded, is a very unfortunate impression to get abroad in a matter touching character. Now, we do not mean to say that Beecher is, guilty or innocent, not entitled to all the benefits of all rules of legal procedure, but we do mean to say that the public looks for some better reason for believing that he is acting in good faith, and not resorting to chicane, than the authority of his present lawyer, Mr. Shearman, can furnish. It is most unfortunate for Mr. Beecher that the gentleman who has charge of the proceedings should be a person who has won all his legal fame as a sharp and adroit practitioner in the service of Fisk and Gould. Indeed, it is one of the incidents of this unhappy affair which make many people believe that the gods are really bent on Mr. Beecher's destruction.

It is semi-officially announced that the new plan of taxation decided upon by the Assembly Committee, which has been holding meetings in this city, is that presented by Mr. Andrews of the Tax Commission. This is, in brief, to tax real estate, corporations in bulk on the value of their stock, exempt all manufacturing corporations carrying on business within the State, and repeal all other laws for assessing personal property. This may not be an ideally perfect plan, but will be an improvement on the existing system. For one thing, it would get rid of the monstrous tax on mortgages, about as glaring an instance of double taxation as has come down to us from barbarous times, which is still upheld even in commercial States like New York and Massachusetts, both by the legislature and the courts.

The main topic of interest in English politics is Mr. Gladstone's pamphlet on the Vatican Decrees and Civil Allegiance, which he publishes in the form of an expostulation addressed to English Catholics. He declares that these decrees are at war with modern thought and ancient history; that the Papacy has refurbished and again brought into use all the old weapons which it was not many years ago thought to have for ever laid aside, (and he quotes in support of this the anathemas of the Syllabus); and that "no one can now become a convert to Rome without forfeiting his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." He recalls the complete and solemn repudiation of the doctrines now promulgated by the church, by the English and Irish Catholic clergy before Catholic Emancipation in 1829; exposes the fatuity of the distinction which confines the Pope's infallibility to matters of faith and morals, as if morals did not include the whole field of human activity; and maintains that, be he fallible or infallible, the Council exacts "absolute and entire obedience to him," and points out that under this claim a large number of matters of the utmost civil importance have in every Catholic country been declared to be of ecclesiastical concern. He demands, consequently, from English Catholics a demonstration that the Pope is, under no pretence, able to make any claim on those who adhere to his communion that will in any way "impair the integrity of their civil allegiance," and that if any such claim were made, it would be energetically repudiated. By way of showing that these fears are not chimerical, he points to the struggle in Germany, and the one impending in Austria, and asserts that the Papacy would not engage in conflicts of this kind in the physical arena, if it had not in view the promotion of an attempt to recover, through bloodshed and violence, the temporal power in Italy. He says the position he has occupied in the Liberal party during the last thirty years, and the part he has taken in making the concessions to Catholics which have placed them on a footing of



equality with their fellow-citizens, render it proper for him to make these enquiries.

The pamphlet has, as might have been expected, made a great sensation, but the press is divided as to its expediency—the weightier opinion being that Gladstone has been guilty of an indiscretion which will cause him a world of trouble. Archbishop Manning has briefly replied, in a characteristic letter, in which he declares:

“1. That the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance.

“2. That the civil allegiance of Catholics is as undivided as that of all Christians, and of all men who recognize a divine or natural moral law.

“3. That the civil allegiance of no man is unlimited; and therefore the civil allegiance of all men who believe in God, or are governed by conscience, is in that sense divided.”

He also declares that he and his flock are as loyal as Mr. Gladstone, and deprecates the stirring up of the strife which, he says, is going to bring down great public and private calamities on Germany. The key to the above declaration, however, is to be found in the fact that the Pope is the exponent of the “divine or natural moral law,” and that a Catholic may say that his allegiance is limited only by the divine or moral law, when he means that it is limited only by the decisions of the head of the church. Anybody who flatters himself that he can get Archbishop Manning into an “impasse,” or, as they say on the Stock Exchange, “corner” him, will find himself greatly mistaken.

The fears that most candid persons entertained as to the probable result of Professor Tyndall's excursion across the “boundary of experimental science,” have been fully realized. As was pointed out by many after the delivery of his now famous address at Belfast, a scientific man had no place beyond that boundary, and could be no better off there than a theologian, and could there discern “neither the promise and potency of all terrestrial life,” nor anything else, any more clearly than the Pope. Professor Tyndall speedily found all this out for himself, for in the preface to the reprint of his address, dated September 15, 1874, he met the charges of “material atheism,” which the address had very naturally brought down on him, by declaring that that doctrine “did not commend itself to his mind in hours of clearness and vigor,” and that “in the presence of stronger and healthier thoughts it even dissolved and disappeared.” More recently, in an address delivered at Manchester, he announced that he “did not profess that creed of atheism which had been so lightly attributed to him.” It is difficult, but perhaps not impossible, to reconcile this disavowal with the declaration made at Belfast, that “he discerned in matter the promise and potency of every form of life,” for he may say, and we believe does now say, that what he means is that organic life may have been produced from matter without special creation; but the fact is very clear that he took up a position at Belfast, about the origin of life, which a scientific man was not called upon to take up, and which was in no way scientific, and that he has since found cause to regret having done so and to back out of it. In other words, he has been found wandering about beyond the limits of experimental science by the theologians, and not being able to give any satisfactory account of himself, has been taken into custody by them and passed back again over the line, to the mortification and embarrassment both of himself and of his friends.

The explanation of this unfortunate occurrence we take to be, that the gradual conversion of scientific associations into popular audiences, with no scientific knowledge to speak of, has had the usual effect upon the scientists who, like Professors Huxley and Tyndall, happen to have remarkable powers of expression. It tempts them into making telling and effective addresses, full of sensational hints and innuendoes, and of little digs at the theologians, and covert challenges to the intuitionists—or, in plain English, into highly unscientific performances. Both these gentlemen have now had so many encounters with the clergy on scientific ground,

and have so often come off victorious, that they have got to like fighting, and have at last been carried by their bellicose zeal into the one region which ought to be closed to all true scientists. That much injury has been done to the cause of science by this last affair there is no denying. Scientific men have as such nothing to do with the origin of things or the existence of a God, and their meddling with these things, while it lends no help to philosophic speculation, brings discredit on other things. But it will do good in the end if it teaches scientific men to mind their own business.

Bismarck, nothing daunted by rebuffs, is pushing on the war vigorously against the church. One or two incidents in the struggle have led the authorities to the belief that instructions had been received from Rome calculated to force on a crisis. One was the production by the Bishop of Hildesheim of a deed assigning all his property to his sister when the police called on him to levy a fine of two hundred thalers incurred for violation of the Ecclesiastical Laws. Another was the return of priests who had been expelled from their parishes, to celebrate mass in their churches. After winking at this for a while, the Government determined to stop it, and as, in one case at Trèves, the priest escaped when mass was over by a side door, it was determined to put the police in full view of the altar during the service, and arrest him there as soon as it was at an end. This was accordingly done, three officers making the arrest in the presence of the congregation, which was a good deal excited, but there was no disorder. Of course there is something painful about all this, but it is hard to see what else the Government can do. The clergy are setting the law at defiance under orders from a foreign potentate, and in such a contest the state must perish or triumph. Moreover, there is nothing whatever in the Falk laws which in the smallest degree interferes with the discharge by the clergy of their really spiritual functions in the sense in which that term is understood by everybody but the extreme Ultramontanists. They interfere neither with the celebration of the mass, with the administration of the sacraments, nor with preaching. They do interfere, however, with the exercise of episcopal authority, as the Ultramontanians assert it, and with the secular education of the clergy, but the state, which pays the clergy, could not avoid, since the Council of the Vatican, taking these or similar precautions against the abuse of the newfangled Papal authority.

The French Assembly is to meet on the 30th inst.—that is, next Monday, and the principal topics of speculation in the French press are whether Marshal MacMahon will in his message recommend any definitive organization of the government; and, if so, what? The result of the elections so far has not thrown much light on the situation. The Republicans have made slight gains, but the Bonapartists have made relatively greater ones, though at the expense of the Monarchists; but these will now hold the balance of power, and may help to hinder the passage of constitutional laws as heretofore in any sense they please. There seems to be little doubt that the Marshal will again insist upon the establishment of a permanent form of government by the creation of a Second Chamber and of an executive office, of which he himself will be treated during his present term as the first incumbent, or, in other words, by the establishment of a political system which cannot be any day overturned by a majority of one Chamber. The country is again becoming prosperous. The vintage this year is good almost beyond example, and Dr. Holland will be shocked to hear that the whole nation is made happy and hopeful by the prospect of a magnificent yield of wine. Specie payments, too, are coming back, the foreign demand for French goods is markedly returning, and there is, in fact, little now beyond the debt and the vacant places by the firesides, and the loss of the provinces, to remind the country of the war, except the absence of an established government. The Marshal tells every one that the Septennat will last seven years, but then the Marshal may die or the Assembly may vote him out of office. In the meantime, a strong effort is being made to have the state of siege raised which is still maintained in forty of the departments.

## "GOOD MEN IN OFFICE."

THE Democrats in the present Congress nominated Mr. Fernando Wood for the Speakership. Their enemies have been saying recently that they will probably do the same thing next December, and many of their friends have thought it necessary to warn them against it very solemnly, as calculated to bring them once more into deep discredit and deprive them before 1876 of the Republican support which gave them their recent victory. To this some of the Democrats have replied, by hinting that they will probably select Mr. N. P. Banks for the vacancy, and seem to be under the impression that if they do this they will satisfy all reasonable expectations and silence all cavillers. Now, the career of the two persons above-mentioned is sufficiently notorious to make it needless to say one word as to their unfitness for the Speakership, or as to the oddity of nominating them for any such position, as the first step in a reform movement. We may add that, considering that a year has to elapse before the Democrats will be called on to elect a Speaker, and that this period will probably be passed by them in reflection and consultation, it is more than likely that neither Wood nor Banks has any chance of such an honor. Moreover, absurd as it may seem to those who think the Democratic party wholly given over to evil and incapable of regeneration, we venture to predict that the Democratic party, with a fair chance of restoration to power before it, will be found, if not a wise body, a very much wiser and shrewder one than it has been during the last ten years. Defeat and hopelessness had since the war deprived the organization of discipline and even vitality, and made the leaders somewhat indifferent to its fate. They had nothing to gain by caution or exertion, and little to lose by rashness or negligence. But now there is really a tolerable prospect of their getting hold once more of the Government, and of getting hold along with it of an amount of "spoils" of which the old Democrats of the period before the war never dreamed. To ask us to believe that under these circumstances the leaders will perpetrate any of the grosser follies of their recent history, is to make a very large demand on our credulity. We believe that if the truth were known at this moment, it would be found that they are as fully alive as Mr. Conkling himself to the perils of their position, and as familiar with the things they have to do and to avoid in order not to spoil their game. In other words, for the first time in fourteen years they feel the weight of responsibility, and perceive that they are contending for a great prize with a reasonable chance of success. It is fair to suppose that this will have a steadying and illuminating effect upon them.

When we mention the talk of Wood and Banks as candidates for the Speakership, it is not because we believe that either of them has much chance of nomination or election, but because even the talk of them shows how great the difficulty is of hammering into the heads of average politicians an adequate idea of what the term "reform" just now means, and what it is in our politics that is exciting the discontent of decent people. We think we are correct in saying that "reform," as the word is now used by people outside politics, means chiefly improvement in the personal character of public men. Of course the personal character of politicians is not the only cause of this discontent. Failures on the part of the Republican party, as a party, in the matters of legislation, such as its dealing with the Southern problem and the currency question, have had a great deal to do with producing it. But when a voter at this moment says he wants "reform," he means in ninety-nine cases out of a hundred that he wants to see "good men," as he calls them, put in office, and "bad men" turned out; and by "good men" he means men who will not lie, or cheat, or steal, or get drunk, or take bribes, or vote for their own personal interest, and who understand their business—that is, the work of governing a civilized commercial people—not profoundly, but fairly and reasonably. We shall find this view strikingly confirmed if we take up any bundle of newspapers coming in from various parts of the country, or talk with any discontented Republicans, and analyze the reasons given by them for the Republican overthrow. We shall find

that most prominent among these are the Crédit-Mobilier affair, or in other words the corruption, real or supposed, of leading members of Congress by a railroad company, followed by falsehood or tergiversation on the part of such members; the Salary Grab, or in other words the putting of large sums of money, wholly disproportionate to the sums paid by the Government to its servants in other than the legislative department, by Members of Congress into their own pockets as payment for their own services; the Sanborn affair, or the connivance of officers of the Treasury at the appropriation of large sums, by an adventurer of low character, for performing duties which it was the duty of the regular collectors of the revenue to perform; the Simmons affair, or the appointment of an almost unknown and by no means respected politician to an important office against both the new civil-service rules and the old party usages, in order to please a disreputable politician. The Casey and Packard affairs, the Kellogg affair, the "Boss" Shepherd affair, and various others which have brought the party to grief, might be described in the same way, *i.e.*, as examples of the influence on politics of "bad men"—in the plain, everyday acceptance of the term. So, also, if we examine the causes of the popular dissatisfaction with the leading men of the Republican party, we shall find that it is rather their personal shortcomings than their professional mistakes which trouble people. Butler, Morton, Carpenter, Cameron, and the like are decried and distrusted not because people suppose them to be wanting in ability, but because they are believed to be insincere, corrupt, or self-seeking. As long as the "main question" was uppermost in the mind of the country, these personal defects made comparatively little impression, but with its decline in importance the character of individuals has become a matter of serious national concern; and when people denounce "corruption," they do not mean an abstract vice passing by that name, but certain men who practise it, or connive at it, or take no pains to prevent it. The great aim of politicians is, of course, to get the public to think of and look at corruption as an abstraction. When they personify it at all they do not call it Butler, or Casey, or Carpenter, or Murphy, or Shepherd, but a "foul bird," or an "unclean beast," or "a upas-tree," or "a black tide," or "mire." In short, they are willing to call it anything you please or denounce it with any degree of severity, as long as you do not seek to bring it home to anybody in particular of their own party.

The difficulty of bringing about a change for the better, as regards the character of public men, has been increased somewhat by the doctrine which a good many persons who ought to have known better, have of late years allowed themselves to preach or accept, *viz.*, that as long as a legislator or other high officer of the Government represented the average intelligence and morality of his constituents, there was no reason to complain of him. Now, it is of course very difficult, if not impossible, to say what the average intelligence and morality of any community is; it is still more difficult of course to say whether any man represents it. But suppose it to be possible to strike this average, what it means is a standard obtained by mixing up the bad and good there is in the community, and then taking the resulting compound not only as the actual state of things, but as the only state of things to be desired or looked for, and an average man as the fittest man to speak for it. There is of course a constant tendency in politics to this state of things, but the business of people who want to purify politics and make the world any better than it is, is to fight against this tendency, or at all events not to resign themselves to it. The true doctrine of representation is, that the proper man to represent any constituency is the very best man they can be got to elect, and that no community is fairly represented which is not represented by its best men. Its bad elements are entitled to representation, or to enter into the average, as a matter of legal right or of expediency, no doubt. But they have no moral right to any representation at all, or if they have, it is to that of the very best men only. The wag who declined to go West and clear a farm for himself on the ground that "the highest civilization was not a bit too good for him," grazed a very important political truth. George Washington



would not be a whit too good to represent John Morrissey's district, if he could be got for the purpose. It is from this great rule, that every man is entitled to the best if he can get it honestly, that political progress has in our day to flow, and it is only by preaching it faithfully and striving for it zealously that the future of democracy can be assured.

The application of all this to the efforts of the Democratic party to set our affairs to rights is obvious enough. If it proposes to confine its reformatory efforts to setting a lot of old political hacks of its own to undo the work, even the bad work, done by Republicans, it may rest assured that its reign will be short-lived. If, on the other hand, it can bring a larger proportion of the talent and intelligence of the country to bear on its legislation and administration, or, in other words, introduce a fresh element into our political life, it may be assured of a long reign. We want our governmental affairs conducted in a manner more closely resembling that on which our great corporations are conducted. Nobody ever thinks, when looking out for a railroad or bank president, of trying to find a man for the office who will closely resemble the shrewdest and most foolish of the stockholders rolled into one. They try to find a man who will be the equal of the very best stockholder, no matter how good he may be; and if they do not always get him, they never pretend that "the average man" is the right one for the place, and, above all, they never put up, if they can help it, with a man who steals the securities and uses the bank funds for his personal advantage, and laughs when they ask him for an account.

#### THE "BLOATED BONDHOLDER."

IT is not so very many years since a large body of eminent public teachers and statesmen, so-called, perambulated our country loudly enunciating a political faith, not unpopular at the time, which was tersely expressed in the dogma that "black men had no rights which white men were bound to respect." If we remember correctly, this code of political ethics was in vogue about the year 1858; at which period it received its fullest development in the State of Illinois at the lips of the late Stephen A. Douglas. That black men have a great many rights which white men are bound to respect is now quite generally conceded; but the pleasing doctrine, as old as history and as widespread as creation, that the rights of certain persons or things are matters which rest entirely in the pleasure of certain other persons or things—this familiar old doctrine is always giving some evidence of a brisk and hearty old age. For the apostles of this creed also, Illinois seems to be quite a favorite "stamping-ground"; for just as it was the black and white man in 1858 whose relative rights were so very questionable in that State, so in these latter years it is the bondholder and the Granger. The black man, however, in his time enjoyed one decided advantage over the bondholder now—though he may have been despised, he was not ridiculous. This aspect of the present controversy raging in the Granger States has hardly received its full share of consideration, and we now propose to try to do scant justice to it. That we may properly do so, let us first for a moment try to conceive what the bondholder is in the imaginings of the uncontaminated Granger. He is something of a very hideous mien; his purse is swollen with ill-gotten gains; his face is hard; his eye is cold and clear; his heart is as a flint; he goeth forth throughout all the broad West and reapeth where he hath not sown. Whoever loses, he wins. He is a usurer, almost a robber; he toils not, neither does he spin; his life is spent to no useful purpose, but his greatest pleasure as well as sole occupation is the raking of the hard-earned pittance of the children of the prairie into coffers already overflowing.

Such, or somewhat of this kind, is the Granger ideal of the bondholder. As an offset to the picture, we do not hesitate to say that a more ridiculous attitude is not easily to be conceived than that now occupied by these same "bloated bondholders." Not only are they belabored and berated and abused, but they have lost their money; and not only have they lost their money, but they have lost it to

those by whom they are thus abused, berated, and belabored. It is really lamentable that the Granger should not at least be gifted with a more acute sense of the ludicrous.

A few weeks ago there appeared in the columns of the *Commercial and Financial Chronicle* a long array of figures showing the amount of railroad bonds upon which no interest was now paid. The result was absolutely startling, amounting as it did to five hundred millions of dollars, or one-quarter part of the entire amount of our railroad indebtedness, and equal to more than a quarter part of our whole interest-bearing national debt. In the light of such figures as these, the late financial crisis is no matter for wonderment. With that, however, we do not now propose to deal; our immediate object is simply to call attention to the true significance of these figures in a single point of view. In plain English, they mean this—simply this, and nothing more:—Certain regions of the United States, and more especially of the West, were thought to stand in pressing need of perfected means of communication with other regions of the country. Certain persons dwelling in those other parts of the country had capital, the accumulation of years of industry, which they desired to invest profitably. Tempted by the prospect of large gains, they invested that capital in supplying their neighbors with the means of communication which they so greatly coveted. In its immediate results the investment proved far from judicious; the simple fact was that one neighbor had bought a new farm "too far West," and the other had spent his money building a road to it; and when he got there he found no business in sufficient quantity to justify his investment. The farms were undeniably improved, and equally undeniably the roads became bankrupt. Notwithstanding this, however, neither roads nor the capital in them could be removed from the region in which they had been placed, and it only remained for those who had built the one and invested the other to make the best of a bad bargain and hope for better times. The position of affairs was exactly the same as if the bondholder had loaned the farmer so many millions of dollars with which to improve his farm; the farmer had then proved unable to pay his interest, and had stopped doing so, and the bondholder thereupon, having no mortgage, found himself compelled to wait as best he might until such time as the other could pay, letting him have the use of his capital, meanwhile, for nothing. At first blush, such an arrangement certainly does not seem one at which the farmer at any rate ought to complain. He has got his means of communication, he has got his improved farm, and he has got his borrowed capital without the necessity of paying any interest upon it. What more could he ask for? With the bondholder the case is very different; he asks for his interest, and he gets—the roundest of abuse. Now, that the farmer should laugh and chuckle every time that he looks at the railroad and thinks of the terms on which he got it, would seem natural enough; that he should wink and jeer and gibe and thrust his tongue into his cheek whenever he speaks of a railroad bondholder, would be thoroughly in accordance with the natural fitness of things. But, on the contrary, that he should, whenever he has occasion to refer to the poor, greedy dupes who had thus readily parted with their means, load them with abuse, is, to say the least, unkind. Such, however, is the melancholy fact. The "bloated bondholder," staggering along under his load of five hundred millions of defaulting securities, is the tyrant of our day, and loud is the cry his neighbor raises against him, because he has, to his own great loss, developed that neighbor's farm.

Now, let us see which of the neighbors it is who have secured for themselves the largest portion of this unremunerated wealth. The result is rather singular, for we uniformly find that those States in which the abuse of the "bloated bondholder" is the loudest—in which the largest portions of the \$500,000,000 have been secured—are those in which the least interest is paid. Take Illinois, for instance. That prosperous and wealthy State is the creation of railroads, all built by foreign capital. The "bloated bondholder" has certainly played a very considerable part in the wonderful history of that community. He now, as nearly as can be ascertained,

holds something over \$45,000,000 of their dishonored railroad securities. At the lowest conceivable estimate, these represent at least \$30,000,000 of real wealth, for the full enjoyment of which the people of Illinois at present pay no consideration whatever. To those who contributed that wealth it may perhaps seem a little hard that they should throughout Illinois be popularly denounced as miscreants in whom are happily combined the worst qualities of the tyrant and the thief. That the Illinois railroad bondholder is *prima facie* an ass we think that very few will be disposed to deny, and least of all the members themselves of that unfortunate class; that just now he is in a condition rather of depletion than of unseemly "bloat" would seem fairly inferable; that every engine of legislation should be directed against him to aggravate the unpleasantness of his situation seems somewhat unnecessary; but that he should be abused like a pickpocket, and so made ridiculous in his own eyes as well as in those of his neighbors, is positively cruel. It is insult piled upon injury.

But let us proceed with our investigations. If Illinois gets forty-two per cent. of its railroad indebtedness for nothing, Iowa would seem to do still better, the percentage there rising as high as forty-seven. The aggregate of "free" capital in that State is, it is true, less than in Illinois, but it still amounts to the comfortable sum of \$23,000,000—a matter in these days not to be despised. Next on the list to Iowa, however, comes the champion State; there is none other like her. Kansas stands alone, in that she has secured a very remarkable railroad system without apparently paying anything for it at all; it is, of course, almost unnecessary to add that nowhere is the "bloated bondholder" an object of more hatred or persecution. Kansas boasts of a trifle less than seventy-one millions of railroad indebtedness, and her soil is believed not to be polluted by a single railroad corporation which pays the interest on its bonds. It is sincerely to be hoped that the holders of the securities in question fully appreciate the humorous features of the situation, for there is little enough else in it to make it attractive. Leaving Kansas and going north, we find Minnesota not far behind her Granger sisters. Omitting the Northern Pacific from consideration, she boasts of \$35,000,000 of "free" capital out of a total of \$55,000,000; Nebraska has \$7,000,000; Wisconsin has \$5,000,000. Here, now, are six States—the six great Granger States—the six States in which the war against the bondholder is most fiercely waged—most incredibly waged, we may say, when these returns and tables reveal the curious fact that these States represent through their railroad systems one hundred and eighty-three millions of dollars in securities on which no interest at all is now paid. Including the Northern Pacific Railway, it would appear that these communities are for the present enjoying the free use of what represents \$200,000,000 of wealth, which cannot be withdrawn from them. That the bondholder must once have been "bloated" would, in view of such tremendous losses, seem highly probable; just as it seems scarcely possible that he now exists outside of a poor-house. To him the mania which has swept over the country has brought only a lesson of bitter experience, in that his own folly and over-eagerness for gain have left him depleted, denounced, and ludicrous. It is, however, some comfort to reflect that in this case what one man loses another man gains, and the time will surely come when even the Grangers will realize that the man who ties up his money in improving at his own risk another man's farm may be very foolish, but he is, after all, neither a bad tyrant nor a good usurer.

#### WAITERS AND WAITRESSES.

I.

MR. GOLDWIN SMITH has just written an article in the *Canadian Monthly* on American socialism, in which he gives as one of the reasons why so many of the socialistic communities have succeeded, the insufferable and growing dullness of family life as it exists among people of average means and intelligence, not on farms only nor in country towns, but even in cities; and this dullness he ascribes in large part to the absence of

social intercourse. The days follow and resemble each other in most homes, at least in Anglo-Saxon countries, with almost killing regularity; the husband comes back after a hard day's work to a poorly cooked and poorly served dinner or tea, which he eats in silence in company with his wife, whose stock of ideas he has long ago exhausted, as indeed she has his. Social relations between the household and the outer world can, indeed, hardly be said to exist. He sees business men on business matters; she at most exchanges a dry and barren "call" at long intervals with other women of her acquaintance. Except perhaps the affairs of the church to which they belong, the couple have no external object of interest. No current of thought or feeling from the outer world ever reaches them except through the newspaper or magazine. In fact, it might be said without much exaggeration that the only time they take any formal notice of their neighbors' existence or their neighbors' affairs is when somebody happens to fall sick. A man may live next door to them for twenty years in good health, with many estimable and engaging qualities, and perhaps with considerable capacity for supplying social entertainment, and they will never notice his existence or display the slightest interest in his welfare beyond bowing to him in the street. Let him be confined to his bed, however, by an influenza or a broken leg, and although they may know perfectly well that he has the best of medical attendance and is supplied with every necessary comfort, they will send him, without the slightest knowledge of his tastes or wants, plates of jelly or pudding or fruit, which, in nine cases out of ten, is eaten by his children or servants, though the dish or basket is sent home with as much expression of thankfulness as if the indifference of years could be atoned for by a small occasional contribution to his larder, or as if the dull monotonous days of health and work were not the periods of a man's life when he most needed expressions of sympathetic regard.

Now, there can be little doubt that at the bottom of this social failure of the Anglo-Saxon race there lies its culinary failure. There is nothing more striking in its civilization, as has been often remarked, than its inability to make any progress worth mention in the preparation of food. The modern American or English family of the middle class—that is, of the class which is neither rich nor very poor—sits down every day to substantially the same fare as Hengst and Horsa when those two chiefs landed in Britain. Some additions have, of course, since then been made to the list of our edibles, particularly in the matter of vegetables, and there is more refinement in table appointments and in table manners; but we still prepare a meal, as the early Saxons did, by killing an animal and roasting or boiling the whole of it, or a piece of it, at a strong fire, and serving it in its own juice; and among the larger proportion of us, the savage dislike or distrust of the disguises caused by the more elaborate preparations and combinations of the French and other nations still survives with curious vigor. What is, however, a still more remarkable feature of our civilization, is the production, as the result of increased literary and moral culture and of the growth of wealth, among some of a certain contempt for eating and drinking as a low form of animal indulgence; among others of a strong determination to sacrifice the table to books and clothes and other more permanent and ostentatious forms of enjoyment; and among others, again, of a sort of shyness about eating with strangers, or admitting them to the family board, unless the meal possesses the variety and richness of a feast. The general consequence has been the degradation of the table among all but the very rich from an instrument or adjunct of social pleasure and of cheerful intercourse with one's fellows into a mere means of sustaining life, and the assimilation, in form as well as in fact, of the process of putting food into the human stomach to that of supplying coal to the furnaces of a steamboat. Apropos of this, there are few things in literature more melancholy or yet more droll than the efforts of many of our Sentimentalist friends—who, as might be expected, look on food with a certain amount of spiritual aversion—to persuade people through their papers and magazines that eating and drinking are by no means necessary to social enjoyment, and then the tales they tell of "a Boston lady of high culture," or of "a well-known philanthropist no less famed for his ripe scholarship than for his powers as a conversationalist," who used to have Attie evenings at her or his house over a meal composed of twelve stalks of celery and a bowl of lemonade, or of a dish of potato salad, or "some exquisite blanc-mange prepared by a bright young magazinist, whose last tale had made a genuine sensation in literary circles."

If there be a race in the world, however, which needs to have its social instincts stimulated by all possible external aids, it is that which has made its home, and supplied the basis for the social fabric, in England and the United States; and there is probably no other race on which the effects of a lonely feeding are so bad. For it is neither gregarious nor loquacious. It is solitary in its tastes and habits, moody, self-reliant, unsympathetic. The love of company, of saying something to somebody for the mere sake of say-



ing it, and even though it were the same thing that was said yesterday and a thousand other days before, which will enable a Frenchman to get genuine enjoyment from going to the same house and seeing the same people four evenings in the week for ten years in succession, is unknown among us. We take our pleasure sadly still, and take it with a secret sense of its vanity and sinfulness. The final result of our intellectual and moral culture inclines us to look on our fellow-man not as another human being to be loved, consoled, welcomed, or entertained, and allowed to go on his way rejoicing, but as a reprobate for whose salvation we are in a measure responsible, and whom we are bound to "save" or "elevate," or in some manner stir up and keep moving at any cost. As soon as any one of us begins to look at life at all seriously, he charges himself with the cure of souls, and enters on his duty with a solemnity which makes social intercourse seem a form of light-mindedness and profanity. Now, this morbid tendency, so full of danger to character, and so likely to form a crust under which greed and cunning hypocrisy may work their will unheeded and unchecked, derives much and unfortunate confirmation from all hindrances to social intercourse, and among these there is none more powerful than our dislike of allowing strangers to eat with us, and the false and unscientific notion which makes the supplying of the body with food the discharge of a coarse function, which wise men ought to keep private. This hallucination, too, has been fed and strengthened both by the growing luxury with which the rich surround their repasts, and by the extreme badness of the servants. The average man, in other words, dislikes bringing a friend home to his everyday dinner, both because he has acquired the notion that a dinner to which you ask a stranger ought to be something in the nature of a feast or "a banquet," as the reporters say, and because he foresees that the servants by whom his table is served will work so badly under a foreign eye as to distress his wife, distract his own thoughts, and embarrass his guest. For the first of these hindrances there is but one remedy, and that is the preaching of sound doctrine by those who find preaching their vocation, and the carrying out by those who have homes of "the great truth"—as the Sentimentalists say—that the eating of a meal in common by a family, in a decent and orderly manner, is, be the fare never so plain, a respectable and dignified act, and is as worthy of reverence and attention as the sacrifices by which the Roman husband consecrated and preserved his home, and cannot be too much cultivated and beautified; furthermore, that it furnishes the fittest, most fruitful and human occasion for seeing and talking with a friend; and that, in short, the position it holds in popular estimation is an indication by no means vague or inaccurate of the degree of civilization to which any given community has attained. The notion, not yet extinct among us, that dinner is simply feeding-time, and that you should not ask a person to it unless you have very attractive fare to give him, is essentially a barbarous notion, and, in fact, is a survival of the period when food was literally prey, and the man retired into the jungle to consume it from motives of prudence, just as the dog goes apart to gnaw his bone. The civilized view of the "mealtime" is that it is a period when conversation can be most readily enlivened, and the sympathies quickened by the aid of the process of physical reparation performed under the most favorable conditions.

In treating of the second hindrance, we touch on the cookery question of course, which is a very large one, which has been already very fully and very frequently discussed, and on which we have nothing either novel or useful to say. But as regards the service of the table, there is a great deal to be said besides what is usually said—which consists in somewhat unreasoning abuse of the Irish peasant-girls who, for the most part, do the duty of performing it in American families. With their faults everybody is familiar; but as they are the only kind of waiters now attainable or likely to be attainable, there is something childish in continually wailing over their badness. In all the lamentations about them, it is taken for granted that they cannot possibly be improved, and this assumption there are some very good reasons for believing ill founded. Neither the Irish girl nor any other girl can be converted into a good waiter unless her employers have a proper ideal of waiting in their minds, and desire to realize it. Waiting at table is an art in which there are various degrees of excellence, but in which, like other arts, no degree of excellence is to be attained without training. It is an art, too, in which, doubtless, proficiency is more often found in countries in which there is a class which has always made waiting its chief business and highest ambition, and in which there is another class which makes being waited upon a hereditary right. But the existence of neither is necessary to good waiting, if people who are training waiters know exactly what they want, and their ideal be a correct one. When we say that silence, and what we may, for want of a better name, call imperceptibility, are among the chief requisites of waiting, or, in other words, that waiting should be so done as to attract the least possible amount of the diner's attention and conceal from him as effectually as possible that his wants are being supplied by any physical

agency, we pass the severest condemnation on the kind of waiting which some years ago was common in American hotels, and which thousands of simple folk, who never saw any other, were accustomed to look on as a fine and indeed awe-inspiring manner of serving food—we mean that in which a large force of negroes or Irishmen took their places, with a loud racket, in lines behind the guests' chairs, each with two dishes poised aloft in his hands, and, at a signal given by the head waiter, brought them down on the table with what a drill-sergeant would call "a smart rattle," the diners all the while sitting in somewhat uneasy and watchful suspense.

This was a thoroughly barbarous ceremony, but it was in all respects worthy of meals to which people were summoned by a gong, an instrument which should never be used to call men or women to any repast not composed of human flesh. Its sound should be always and properly reserved for cannibal feasts, and should be answered only at the double-quick and with cries of savage joy. It has, we are glad to say, gone out of use everywhere, except on steamboats and in the remoter regions of the West, where the hotel guests wait for their dinners in a compact mass at the locked door, and, as soon as it is opened, cast themselves on their food in a rush, like a pack of hounds. Even hotel waiting has now had generally a fair amount of silence infused into it. The evolutions of the waiters are not made a prominent feature of the dinner, and the guests are left to inform themselves of its readiness, as civilized men and women in our day should be, by their watches. Watches and punctuality are the civilized substitutes for gongs, bells, horns, tom-toms, and other ancient or barbarous modes of bringing people together. Even church bells are an anachronism, which association has hallowed; and when a bell *has* to be rung to announce a meal in a private house, it ought to be barely loud enough to attract attention. No row or uproar of any kind should precede a modern meal; if we are to herald it by artificial noise, it ought to be music. Moreover, no servant coming to announce dinner ought to halloo at the mistress of the house, or speak louder than is absolutely required, or speak at all, if any other signal will suffice. Nothing, in short, should as a general rule be allowed to interfere with conversation before or after a repast. And this will apply, *mutatis mutandis*, to all excessive or odd ornamentation of the table or its surroundings which is calculated to distract the mind of the guests, or interrupt their view of each other, or in any manner exalt the material side of the occasion unduly, at the expense of the moral and intellectual side. All this may be called the philosophy of the table service. About the details, as the china, the glass, the linen, the cutlery, the order of courses, any more than about the cookery, we have no message to deliver. The reader will find all that is known or thought of on these subjects in the voluminous literature of gastronomy and "household art." But we shall reserve until next week some other things which we think, if not new, are worth repeating, about the method of getting decent table-service out of the kind of persons who in this country are willing to make it a profession.

#### LAMARTINE.

I.

PARIS, November 5.

I HAVE spent many an evening at Monsieur de Lamartine's house in the Rue de la Ville l'Évêque. Two ladies used to do the honors of his *salon*, which was open every evening; one was Madame de Lamartine, and the other Mademoiselle Valentine de Cessiot, the niece of the great poet, who has assumed his name since his death, and is now called Mademoiselle de Lamartine. The name indeed belonged to her; she had completely identified herself with her uncle, her fortune became his fortune, she nursed him in his malady, she lived for nobody but him. If any man has the right to inspire such a devotion—a devotion which sometimes is almost suicidal—it is the poet; for he hardly belongs to himself: he is inspired, the living instrument of high and divine thoughts. Mademoiselle Valentine (I may be excused for calling her by the simple name she bore in her uncle's house) has already published four volumes of the correspondence of Lamartine. Volumes III. and IV. have only just appeared. You will perhaps be surprised if I say that, in a literary sense, nothing can be more commonplace than this correspondence. Lamartine had evidently not the slightest pretension to epistolary eminence; he never made, in reality, an effort in his life; and the beauty of his poetry is owing in a great part to the ease and, if I may say so, to the liquidity of his style. The poetical form, the necessities of the rhyme, gave of course a rhythmical and condensed form to his ideas; the ideas themselves are always of the most simple sort. Lamartine dwells on the eternal subjects of love and death, on the beauties of nature, and so on; his muse is lazy, like an Oriental sultana. In his prose works, and even more in

this newly-published correspondence, we see quite *au nu* this innate laziness, this nonchalance full of grace. His verses always make one think of the easy draperies of Greek art, falling in such rich and long folds. His letters cannot be read with *ennui*, because they are his letters; but there is nothing in them which could be cited, like so many passages in Madame de Sévigné or Madame Du Deffant, Paul Louis Courier, and some others. The correspondence has, however, one great interest: it is the real biography of Lamartine—a biography which has never been written, and which deserves considerable attention. The 'Confidences,' written by himself, are not a real biography; the actual life of Lamartine cannot be found in it any more than in 'Graziella,' 'Raphaël,' and the short commentaries which have been added to the 'Meditations' in their last editions.

Lamartine entered, so to speak, into glory out of complete obscurity. The 'Meditations' appeared in 1820, and, if I am not mistaken, thirty-two editions of them were published the same year. Here was something new—so different from the light poetry of the eighteenth century; such a noble and perfect form, such a sublime serenity! The cold-hearted Talleyrand read the 'Meditations,' and said: "There is a man!" But who was the man? Lamartine had for his mother Alix des Roys, who was born in the palace of St. Cloud, as she was the daughter of a member of the household of the Duke of Orleans. The Duke made her a *chanoinesse*, when she was fifteen years old, in the Chapter of Salles (the *chanoinesses* did not make any vows). The Chevalier de Lamartine, a cavalry officer, sometimes paid visits to Salles; he fell in love with Mlle. des Roys; he had large estates and she had no fortune; he married her and took her to Milly. Alphonse de Lamartine was born at Mâcon the 21st October, 1790. His father had gone back to Paris to offer his services to the king; he was wounded in an *émeute* in the Tuileries and escaped to Mâcon. All his relations were thrown in prison. The Chevalier was kept a prisoner in his own home. Madame de Lamartine implored the deputies of the Convention, and saved the life of her husband till the 9th Thermidor put an end to the Terror. The Chevalier returned to Milly; Lamartine has told the history of their journey in his 'Mémoires'; the roads were so bad that Madame de Lamartine, her three children (for she had had two children since the birth of Alphonse), an old friend of the family, the servants, the furniture, were drawn by oxen; as for the Chevalier he followed the caravan on foot, with his gun under his arm.

Lamartine has often described Milly; there his young mind was formed, imbued with all the tenderness of his mother and the quiet beauty of nature. He entered in 1803 the College of Belley, kept by Jesuits, and formed an early intimacy with Aymon de Virieu, who became afterwards his most constant correspondent. He began to write verses at the age of fifteen. He was very handsome—tall, thin, with an innate elegance; pious, lazy, of delicate health. He embraced no profession, contented, after leaving school, to live with his family, with his uncles, his aunts, reading all sorts of books. He had some desire to study the law, but his uncle, whose large fortune he was to inherit, would not hear of a Lamartine being a lawyer; nor any more would his family see him enter the armies of a Bonaparte. He spent a few months in 1810 at Lyons; his letters of that time contain no allusion to political events; he is much more occupied with the small debts which he has contracted in Lyons. He writes about them in verse to his friend Guichard:

"A dix neuf ans mon front sera couvert,  
Des ennuis d'une vie à peine commencée,  
Et d'un vieux créancier la main sèche et glacée  
Le couvrira bientôt d'un honteux bonnet vert."

The *bonnet vert* means bankruptcy. We must of course expect him to fall in love, and to swear that his love will be eternal. "Yes, my friend," he writes to Guichard, "pity me, cry over me. I love for life. I no longer belong to myself, and I have no hope of being happy. Everything separates us, though everything unites us." In common language, the family of Mlle. P—, with whom he was in love, wished him to take a profession, and he had a strong dislike to any occupation. He consoles himself with a journey to Italy. "Je traîne, je promène, je berce par toute l'Italie mes ennuis déchirants." Does not this prose read almost like verse? In Naples he was detained a long time by his love of the beautiful and, it is almost cruel to add, by his debts. He remains, for want of a few ducats, and falls in love with Graziella. The correspondence gives no precise indications about this poetical person; we only learn that she came from Procida, and was under the care of a young Neapolitan girl twenty-six years old, who was the *surveillante* of the girl's employed in the manufacture of cigars. Graziella became afterwards a heroine, but she does not seem to have played a great part in Lamartine's real existence. The girl of Procida, whom the poet worshipped all his life, whom he sang in most admirable verses, was the image of his own youth.

On his return to Milly, he becomes morose; he runs away to Paris; he be-

gins to gamble—a taste which he probably acquired at Naples; he runs into debt again. His mother goes after him, pays his debts, and brings him back to Burgundy. This was a short time before the invasion of France and the restoration of the Bourbons. The Chevalier went at once to do his homage to his king, and asked him to give his son a place among the Gardes de Corps. The young guardsman accompanied Louis XVIII. to the frontier of Belgium, after the return of Napoleon, and himself retired to Mâcon and to Switzerland. When Louis XVIII. returned after Waterloo, Lamartine was already disgusted with the duties of military service. His friend Virieu had just been made a secretary of legation; Lamartine wished also to enter into diplomacy, but he had not enough influence to be accepted by the Foreign Office. He got sick, went to Aix-en-Savoie, and there fell in love with Madame Charles, a young creole, who was married to an old member of the Academy of Science; he afterwards told the history of this platonic affection in 'Raphaël,' of course with many details drawn from his imagination. He returned to Paris, and offered some verses to the famous publisher Didot, who refused to publish them, as they were too little in accordance with the taste of the day. Madame Charles, who was consumptive, died in 1817; and Lamartine wrote after her death the meditation on the 'Crucifix.' About that time also he wrote the 'Lake,' which may be considered as his *chef-d'œuvre*. His genius was at the very highest point of its development; and he was thoroughly unhappy. He was disappointed in every way. His lyric poems had been refused by Didot. He had sent, through his friend Virieu, a tragedy to the Théâtre Français. Talma, the famous Talma, heard the verses of 'Saul'; he declared that they had merit, but the piece could not be played. Immediately after this new misfortune, Lamartine writes the splendid piece called 'Désespoir.' Why cannot every soul echo misfortune with such a voice?

Lamartine was now twenty-eight years old, and in debt. "When any one," he writes, "has put his foot in this mire, he can never draw it out." He forms the wildest schemes; he thinks at times of cultivating a desert island near the coast of Tuscany. His fame, however, was slowly beginning to spread. The Duke of Orleans, who afterwards became Louis Philippe, invited him to read his 'Saul' in his *salon*. Some noblemen of the Faubourg St. Germain, hearing of a young nobleman who wrote religious verses, a thing unknown since the time of Corneille, made advances to him. His mother, who always treated him with the greatest tenderness, and who consoled him in all his troubles, was anxious to settle him in life, if it could not be by the choice of a career, by a happy marriage. Miss Birch was in 1818 living at Chambéry; she heard of a young poet whom enthusiastic friends compared to Lord Byron. She was not handsome. Madame de Lamartine, the mother of the poet, writes that she had "much *agrément*, much grace, a fine waist, superb hair, a remarkable education, much talent, and a superior mind." Lamartine was tired of his inactivity, of his restless life; but Miss Birch was a Protestant, and he was not only a Catholic—he was a Catholic poet. For a time this union seemed impossible, and Lamartine left Chambéry, where he had paid his court to Miss Birch. He wrote, on his return to Mâcon, the Ode to Byron, with whom the young English lady had made him better acquainted.

Meanwhile his friends in Paris used their influence in his favor, and when M. Pasquier entered the Foreign Office Lamartine was encouraged to return to Paris. He took with him the manuscript of the 'Meditations.' Everything now smiled on him; he entered into the best French society; he found an editor in the person of Charles Gosselin. It is interesting to know how much he received for his great work—one which will last as long as the French language: six hundred francs. The 'Meditations' took France and the world by surprise; Lamartine became at once more than a favorite—a sort of demigod; his extraordinary beauty added to this general impression; he was, as it were, a living Apollo. The oldest statesmen, such as Talleyrand, considered his acquaintance an honor; Decazes, Molé, Mathieu de Montmorency treated him like a friend. It is needless to say that in the female part of the community admiration became a kind of worship. Lamartine, however, was so little practical, he had such a disdain of money, that he sold the second edition of the 'Meditations' for the wretched sum of twelve hundred francs. Miss Birch accepted his hand. She felt for him that intense enthusiasm which is, perhaps, only found among the ladies of the Anglo-Saxon race; and this enthusiasm was as strong and vivid in her when she became an old woman as when she was still a girl. The Catholic marriage took place at Chambéry the 6th June, 1820, and the Protestant marriage a few days afterwards at Geneva. Lamartine and his wife then made their wedding-tour in Italy. He had been named Secretary of Legation almost immediately after the publication of the 'Meditations.' His wife had brought him what was then considered a splendid fortune. Edition after edition of the 'Meditations' spread his fame all over the world. He became a classic in his own lifetime.



## Correspondence.

## PHILOLOGY LAWFUL AND LAWLESS.

TO THE EDITOR OF THE NATION:

SIR: A short time ago I took occasion to criticise Mr. Alexander J. Ellis's rejection of *scientist* for 'man of science' on the alleged ground of its "barbarity," *barbarism* being of course intended. I showed that *scientist* may legitimately be founded on *scienti-*, the base of *scientia*; just as *dentist*, *jurist*, and *oculist* are referable to the bases *denti-*, *juri-*, and *oculi-*.

In matters of philology, "barbarity," Mr. Ellis tells us, "should . . . merely mean a foreigner's application of his own habits of speech to roots taken from other languages," and should not mean, he further tells us, "savage and uncivilized life."

¶ *Scientist*, which he peremptorily analyzes into *scient* + *-ist*, and declares to be an Americanism, he writes about exactly as if he took it to be a typical specimen of American word-coinage.

In our asserted combination, as aforesaid, of *scient* and *-ist*, we have, it seems, exemplified "our application of our own habits of speech," etc. If, however, it be our wont, any more than it is the wont of the English, to amalgamate elements of words in this crude fashion, at least a fair sample of the resulting monsters should have been exhibited.

Yet not a single one is pointed out, while, on the other hand, Mr. Ellis specifies, with approval, "the Americanism" *pharmacal*, which also should owe its origin to "our application of our own habits of speech," and the rest. *Pharmacist*, too, is not objected to by Mr. Ellis, who may require to be told that the word is of everyday occurrence in the United States, and even is the name of a periodical published there. It should console barbarians to discover that, thanks to mere untutored instinct, they may every now and then stumble into a tenable position.

From *φάρμακον* we may as regularly make *pharmacal*, as *phenomena* from *φαινόμενον* or *noumenal* from *νοούμενον*. As to *pharmacist*, that the Greeks would have owned *φαρμακιστής* to be regular, is plain from the recognition of *φαρμακίστρια*, presupposing *φαρμακιστήρ*, the duplicate of which would be *φαρμακιστής*, from the factitious *φαρμακίζω*. We have, as actual words, *θεραπεύτρια* and its antecedents *θεραπευτήρ* and *θεραπευτής*.

Mr. Ellis, as I judge from the letter of his to which I am referring, would doubtless accept this as sound etymologizing of the old school. Yet more than such an acceptance I can hardly expect from him. In the letter in question I find some statements which look very strange, considering that they come from the late President of the English Philological Society. He says, for instance: "I have long doubted, for reasons far too many to unfold," whether "there is such a thing as legitimacy in word-formation." He writes of "that very rough and rude system of compounding words which we have inherited from our Aryan ancestors." Again: "All our present word-system is a field inherited from the uncivilized, and traditionally tilled without a scrap of scientific cultivation." Once more: "I feel that root-formation must have a new start, and that root-treatment by derivations through affixes and internal changes, and by compositions of half-words or letters, . . . must undergo a 'conscious development' to supplement its former unconscious development."

Acting on his convictions thus announced, Mr. Ellis proceeds to propose *uty* for what he calls "that fearful word," *utilitarianism*, and *utians* for "another awful word," *utilitarians*. *Philologists* and *philology* he likewise wishes to cut down to *phillogs* and *phillogy*.

"Words are the garment of thought; as thought grows, it must have fresh suits." Such is his parting dictum, and its truth is not to be gainsaid. It may, however, safely be submitted whether thought, when it takes to growing so outrageously awry as to require *utians* and *phillogs* to cover the nakedness which *utilitarians* and *philologists* have so long been able to conceal satisfactorily, had not better be stifled with all convenient speed, and put out of a world either too good or too bad to lend accommodation to its abnormal development. The sum of Mr. Ellis's teaching appears to be that something other than established analogies should govern us in our conscious efforts to enlarge or improve the domains of our current vocabulary. I need not dwell on the incongruousness of the mixture which would result from associating words formed on the new plan with those already formed on the old. For the latter would, no question, go on satisfying as before all but transcendental philosophers. It is enough to insist that words still wanted should in general follow the models of those we possess at present; and utility, euphony, and every other consideration, rational or æsthetic, must count as lawless that pseudo-philology which would amplify our language or modify it on principles such as have been operative in no ages but those of very partial enlightenment. The verbal irregularities which have been

handed down to us are quite numerous enough; and we shall do well to study to diminish this class of anomalies rather than take it as exemplary.

—Your obedient servant,

FITZEDWARD HALL.

MARLESPORD, WICKHAM MARKET, OCT. 25, 1874.

## "SUBSOILING" AND ITS ANTIDOTE.

TO THE EDITOR OF THE NATION:

SIR: "J. C.'s" account of "subsoiling" will sound familiar in every voting district of the State, if not of the country; and his conclusions hardly less so that the remedy is not to be found in the attendance of voters at the primary meetings. Experience has demonstrated, *ad nauseam*, that independent voters will not expose themselves to the insult and humiliation they must undergo at the hands of professional politicians. The sooner, therefore, we recognize this fact, the sooner we shall begin to make progress in another direction.

Judge Hoar sacrificed himself to his constituents during one term. The reason why he refused to do so again, and why all men of character and ability draw back from it, lies in the position of a member of Congress and the manner of doing business there. Individual talent and character count comparatively for nothing. A seat in Congress is not a stepping-stone to win honor by public service. All the advantage which can honestly be derived from it is in the possession of the place and the receipt of the salary. It tends inevitably to fall, therefore, into the hands of men who can win no other honor or no greater income, or, on the other hand, into those of knaves who pursue the hope of greater but dishonest gain.

Without pursuing further this comprehensive subject, however, there is one concrete and definite arrangement which is the foundation and basis of the caucus system—the absurd restriction as to the residence of a member of the Legislature or of Congress in his own district. The logic and the effect of it are about equivalent to saying that no man should employ a lawyer or a doctor who does not live in his own town. The pretext for it is that a resident knows the wants of his district better than a stranger; but it is far less important that a representative should *know* those wants than that he should endeavor to satisfy them, and if we use the word in any elevated sense, there could hardly be a greater failure than under our present system. Even if the restriction were removed, there is nothing to prevent the people from electing a resident. Their freedom of choice would simply be enlarged. The fact is, that this provision, like so many other of our political arrangements, while nominally in the interest of the people, is really in that of individuals who wish to make use of the people for their own purposes.

A similar restriction was proposed in a recent plan for a French constitution, upon which the London *Spectator* commented as follows:

"It binds the highest statesmen to conciliate their own departments at any cost, or terminate their careers at each election, and disables any man popular with the country, but unpopular with his neighborhood, from standing at all. It gives to local jealousies the force of national feelings, and often compels electors to choose a fool because he is a neighbor, in preference to a statesman from just over the border. The professed object of the proviso is that the candidate may be known by his electors, but the real one is to prevent stupid landholders [we should say caucus politicians] from being opposed in their own districts by more popular or able men."

It is admitted that Dr. Ayer could have been beaten by Judge Hoar, but the refusal of the latter disabled the electors. If the malcontents could have invited a distinguished candidate from another part of the State, they would have had even a better chance, because a man of ability often excites personal jealousies in his district, which, on the principle of *omne ignotum pro magnifico*, a stranger would avoid.

In like manner, a man who wishes to promote a measure of public importance has no chance unless he can persuade his district; whereas, if he could canvass the State himself or by his friends, he might find a constituency to appreciate him. In England, for these very reasons, no such thing as a caucus is known.

But this leads to a point of still wider and deeper significance. Last winter I argued this question before the Judiciary Committee of our Legislature. They expressed themselves as quite satisfied, and reported in favor of a constitutional amendment. The House suppressed it instantly without debate, and it was even said that the Chairman of the Committee lost influence in a sensible degree. The members saw at once that it struck at the principle to which they owed their seats. The received idea is that reforms must be accomplished *by and through* the legislature; whereas they will need to be carried *against* the legislature. Nearly all our political abuses are bound up with the interest of the legislative bodies as at present constituted. Not only at Washington but in the States, and even the cities, this branch has absorbed or annihilated the powers both of the executive and the judiciary. The two latter have no power of appeal to or communi-

education with, the people, except through the legislature, which strains out in the passage all that does not suit its interests, and colors the remainder. The first step to reform must be to give the executive an independent position, so that in its conflicts with the legislature each may act as a real check upon the other, public opinion standing by as umpire. This may not be easy of accomplishment, but it is a *sine quâ non*.  
G. B.

Boston, Oct. 25, 1874.

#### HOW BUTLER WAS DEFEATED.

TO THE EDITOR OF THE NATION:

SIR: Your correspondent "A." writing from Haverhill, under date of November 6, on the defeat of Butler, grossly misrepresents the facts in the case. I see no reason which he can have for so doing save the same which he gave to Gen. Cogswell for not supporting the General in his campaign against Butler, namely: because he was not consulted before Cogswell's name was put before the people. Now to answer some of the statements of "A." He says that almost the entire element opposed to Butler was kept away from the caucus because Cogswell was a Butler man. Nothing is further from the truth. Hitherto Cogswell supported Butler only as the regular nominee of the party, while on all great questions of the day he held different views from Butler. The people who stayed away from the caucuses stayed away simply and solely because there was no union of the Anti-Butler element. The Phillips part of that element, though greatly in the minority, would not give way to the Cogswell party, which composed two-thirds of the Anti-Butler strength, and had the support of the leading Republican papers in the district, as well as the *Boston Journal*, *Boston Herald*, *Boston Advertiser*, and *New York Tribune*.

Your correspondent further states that Willard P. Phillips consistently opposed Butler, but kept out of the fight. Does "A." know that Mr. Phillips met Gen. Cogswell and Col. Stone at Salem one Saturday, and told them he would "make any personal sacrifice to defeat Butler," read a letter withdrawing his name from the field, and promised to publish it in the *Salem Gazette* the following Tuesday, and yet did not publish it until some two weeks later? Does "A." know that the Phillips element in Salem and many other places voted in the caucuses for Butler? Such are the facts.

There is much more that I might write regarding this great contest and the glorious victory, and I only wish to defend Gen. Cogswell for his courage in daring to fight the "Essex Statesman." No result could have pleased us, who fought against Butler all the fall, more than the election of Charles P. Thompson.

W. S. N.

#### THE PROPOSED SUBMERSION OF THE SOUTH.

TO THE EDITOR OF THE NATION:

SIR: As you published in your issue of the 12th instant the letter of your correspondent at Luxville, Massachusetts, would it not have been fairer and more magnanimous to publish also my letter of the 7th instant, renewing my subscription to the *Nation*, instead of stating the fact of renewal simply, with the coloring given it by your remarks? Your readers could then judge fairly and fully of my motives in renewing my subscription, and of my consistency in doing so. Why not publish it yet, unless you wish to monopolize all the pleasantry the subject admits, and to direct attention from the true issue raised in my first letter by attempted ridicule too flippant to be approved even by your own sober judgment as journalists in the front rank?

But your correspondent calls attention to one point in my first letter which I wish to notice, as I hope I shall never be ashamed to acknowledge an error committed or to modify anything stated too strongly. In saying that I expected "seant justice from any Northern source to any one living south of Mason and Dixon's line," I said more than I meant. If I had said, as I really meant, "in political matters," I should have been compelled to adhere to my opinion, and could point, in justification of it, to your suppression of my letter of the 7th instant—while publishing the letter from Massachusetts on the subject, together with *your version* of mine.

But I have too many valued friends in the North, and too grateful a recollection of courtesies and kindnesses received at their hands, to permit the words referred to to stand unexplained, and this explanation, I trust, will be a sufficient reason why I may request the publication of this letter. I have no desire or ambition whatever for a newspaper correspondence; I had no thought of the publication of my first letter, and I assume no capacity to cope with you in such a contest; but neither legitimate argument nor attempted ridicule will deter me from expressing my convictions upon proper occasions. With regard to your correspondent from Luxville, Massachusetts, I may properly add that I decline to receive lessons in courtesy from him, as both the school in which I was educated and my own sense of propriety teach me that in presuming to subscribe to the *Nation* in my behalf, he was clearly

guilty of impertinent interference with my private affairs. This letter closes all I shall say upon the subject.

Very respectfully and truly yours,

J. A. PEARCE.

CHESTER TOWN, MD., November 14, 1874.

[We subjoin Mr. Pearce's letter of the 7th inst. It will be readily perceived that we could have had no motive for withholding it, if it had reached us in time. It came to hand on our day of publication, and as it seemed likely to lose all interest under a week's delay, we inserted what we thought a fair though brief summary of its contents. Our great aim all through this painful business has been to satisfy Mr. Pearce, and it is really melancholy to see how completely we have failed. For the behavior of our Luxville correspondent we do not hold ourselves responsible. We deem it our duty, as a matter of business, on receipt of five dollars, to forward the *Nation* for one year to any person who may be pointed out to us, without any regard to his feelings or antecedents.—ED. NATION.]

TO THE EDITOR OF THE NATION:

SIR: Good-humor is catching, I believe, and the good-humor of your comments in your issue of the 5th instant on my letter to you dated October 26 1874, has infected me.

Moreover, in pondering the playful language of your reply to ascertain its true meaning, I can resolve it into nothing but confession of the construction I placed upon your article, with a dexterous and humorous plea in avoidance; and confession without attempt at justification has always been permitted to condone many faults. I propose, therefore, with your consent, to continue my subscription to the *Nation*, and for this purpose I enclose postal order for five dollars in payment for the year commencing November 20, 1874.

Nor will I hold you to your promise to dedicate to destruction any portion of the North in order to appease my anger; not even the Essex district of Massachusetts. The "tidal wave" which swept over the North on the 3d of November and submerged Essex County has amply revenged the offence I received; and coming, as it did, without notice and without time to remove the sick persons and young children, I feel it would be cruel in me to ask that the water should be let in any further.

But, jesting aside, I regret that you do not recollect my first letter, for it would assure you of my genuine and settled respect for the high ability and general fairness which characterize your discussion of public men and public measures.

I know no journal which, in my judgment, is so sound in its views of constitutional questions, or so forcible and clear in their exposition, as the *Nation*, and the independent, impartial tone in which you have criticised the errors or vices of the Republican leaders has been in striking contrast with the blind support or feeble defence of these same leaders by the Republican press generally.

Such a sentiment as I understand to be expressed in the article referred to in my letter of October 26, coming from such a source, did shock me and rouse my resentment, but from your reply I believed you did not mean to convey the idea which it seems to me your language naturally expressed, and, believing so, I shall not spite myself by refusing to continue a paper which I generally read with unqualified pleasure.

Yours respectfully,

J. A. PEARCE.

CHESTER TOWN, KENT COUNTY, MD., November 7, 1874.

#### Notes.

MR. F. LEYPOLDT'S second 'Trade-List Annual' has made its appearance, and bears the marks of the same industry and intelligence that produced last year, under much greater difficulties, the first edition. It has slightly increased in bulk, contains more catalogues than it did in 1873, and, in addition to the Index of Contributors and Advertisers, and Index of Specialties Represented in the Annual, is enriched by an Alphabetical Reference List (of works published from Jan. 16, 1873 to June 27, 1874), and an American Educational Catalogue for 1874 (classified). Mr. Leyboldt, with a view to the Centennial, announces that he shall leave no stone unturned to realize his plan of a complete "Finding List" within two years. It will be a remarkable achievement if completed in five years.—Prof. William E. Griffis, who spent four or five years in Japan (1870-74) as one of the instructors in the Imperial College at Tokio, and who since his return has been lecturing on "Japan of To-Day," is preparing a work upon much the same subject, in which he will explain fully the origin and causes of the recent political changes in that interesting country. Prof. Griffis's oppor-



tunities as an observer of Japanese life, character, and customs have been exceptionally good. His address is No. 137 West Fifteenth Street, New York City.—An excellent and really impressive map of the Russian Empire is given in Part 23 of 'Stieler's Hand-Atlas' (New York: L. W. Schmidt). A provisional, incomplete color-boundary leaves Khiva and Bokhara a show of independence, with an open door towards the invader. Particularly noticeable in Russia proper is the network of railroads protecting the heart and southern and southwestern flanks of the country.—In justice to the Rev. Isaac Taylor, since we lately quoted Corssen's summary disposal of his Etruscan dice interpretation, we ought to say that in the *Athenæum* for Nov. 7 he makes a strong *prima-facie* defence of his so-called numerals, as numerals and as words.—'A Dictionary of Religious Knowledge, for Popular and Professional Use,' is announced by Harper & Bros., the editors being Rev. Lyman Abbott and Rev. T. J. Conant, D.D.—The Rev. John Weiss, who one or two winters ago, as many of our readers will remember, delivered a course of lectures in this city on the "Characters of Shakspeare," will begin another series on Thursday evening next, Dec. 3, at the theatre of the Union League Club, on the "Women of Shakspeare."

—The *Nation* mail for Boston and Cambridge, deliverable in those cities on Friday last, was actually not distributed till Monday. Postmaster Burt assures us that it reached Boston *via* Albany—an irregularity which we have been unable to trace to its source. We need not say how much we regret the annoyance and expense thus caused to our Eastern subscribers; for the present, we must ask them to share our belief that the fault was not with our own mailing department, but with the New York Post-office, which has hitherto served us extremely well.

—Early next month will be published in New York by Messrs. Appleton, and in London by Messrs. Longman, Vol. I. of Mr. Hubert H. Bancroft's "Native Races of the Pacific States." This work will be complete in five volumes octavo, treating respectively of the following subjects: I. Wild Tribes, their Manners and Customs; II. Civilized Nations of Mexico and Central America; III. Mythology and Languages of both Savage and Civilized Nations; IV. Antiquities and Architectural Remains; V. Aboriginal History and Migrations; index to the entire work. For so ambitious an undertaking five times five volumes would hardly be thought sufficient. It is, however, judging from the prospectus and from other accounts which have been furnished the public, a digest and conspectus of all that has previously been written on the Pacific populations from Darien to Alaska, and not strictly an original contribution to our knowledge of them; invaluable as a key to the literature of that part of America, referring at every step to the authorities; but whether critical in its use of them—that remains to be seen. Whatever the product may be (and the aggregation and comparison of hitherto scattered facts, with maps and illustrations in the best style, cannot fail to be of the highest value), the collection and preparation of materials have been remarkable enough. Mr. Bancroft has in the course of fifteen years amassed a library of some 16,000 volumes devoted to his specialty, including the bulk of the Mexican library of the late Emperor Maximilian, the Vallejo, Bandini, and Hayes collections, etc. By the aid of several assistants, and at an expense of \$12,000, the contents of these volumes have been indexed as if one book. With such a clue in his hands, and having extracts made at his pleasure, Mr. Bancroft addressed himself to his task, meriting very high praise for what he had accomplished before he had touched pen to paper. We hope that he may some day compass the publication of this combination of the index and of the *catalogue raisonné*, after it has served his purpose as a working tool.

—Some of our readers will be glad to know that Mr. John G. Shea has revived his 'Library of American Linguistics.' He begins the new series by a 'Grammar and Dictionary of the Language of the Hidatsa' (or "Grosventres of the Missouri"), by Washington Matthews, Assistant-Surgeon U.S.A. The Hidatsa, the Mandans, and the Arikaras or "Rees," now live together near Fort Berthold, D.T. "To the philologist," says Dr. Matthews, "it is an interesting fact that this trio of savage clans, though now living in the same village, and having been next-door neighbors to each other for more than a hundred years, on terms of peace and intimacy, and to a great extent intermarried, speak nevertheless totally distinct languages, which show no perceptible inclination to coalesce." The Hidatsa language is of the Dakota stock, nearly related to that of the Crows (Aubasroke) and less nearly to the Mandan. The Arikaras speak a Pawnee dialect. *Minitari* ("Minnitares") is the Mandan name for the Hidatsa, whom the French call "Grosventres," the same name having also been given to another tribe, the Falls Indians of the Saskatchewan, distinct from the Hidatsa in language and origin. Partial vocabularies of the Hidatsa or Minitare dialect have been published by Say and by the Prince of Newwied; a larger one, by Dr. F. V. Hayden, in his 'Contributions to the Ethnology and Philology of Indian Tribes' (1862). Dr. Matthews, while stationed at Fort Berthold, had excellent opportunities, which

he knew how to improve, to acquire a knowledge of this language, and his grammar and dictionary are among the most valuable of recent contributions to American philology. Printed by Munsell, in the best style of the "Cramoisy Press," on thick and fine paper, they make a volume of nearly 200 pages in royal octavo. We have but one thing to find fault with. The edition is of only 100 copies. To some collectors, doubtless, a limited edition and a high price are additional inducements to purchase; but it is not for mere book-collectors that men like Dr. Matthews work. Scholars who buy books to use are not, generally, disinclined to buy *cheap*, and a grammar or dictionary which is worth printing at all deserves to be printed in a larger edition than of a hundred copies—seven-eighths of which will be speedily locked-up in private libraries.

—The apprehensions of great and unusual distress among the poorer classes last winter, in consequence of the panic, were, as is well known, unfounded. They led to extraordinary exertions and organizations for relief, and in this city to the formation of a Bureau of Charities, which happily promises to become permanent. Their first annual report is signed by Messrs. W. Butler Duncan, John Hall, D.D., Abram S. Hewitt, Prof. Charles A. Joy, Ezra M. Kingsley, Henry E. Pellw, Theodore Roosevelt, and Joseph Seligman—names which command universal respect in this community. Their labors in the past twelve months have demonstrated the need of the most intimate understanding and co-operation between our various charitable societies, which number, according to a directory prepared by the Bureau, 194, "without including 92 branch establishments in connection with the public institutions, and such societies as the Children's Aid Society, and the Society of St. Vincent de Paul." "Almost every known agency for meeting and supplying the material wants of a vast mixed population like that of New York is represented," and nearly \$7,000,000 is expended annually in charities by instrumentalities of every description. The number of the worthy and suffering poor is not so great, the Bureau thinks, but that this vast sum of money, if rightly expended, would suffice. As it is, the smallness of the relief afforded is often in ludicrous contrast with the cost of the machinery by which it is dispensed, and there is no efficient means of detecting impostors. There are fraudulent societies, too, as well as beggars, but, however much they may be exposed and denounced, when once they have got their charters there is no one authorized to discontinue them. The tendency of the present system, or want of system, is to draw paupers to New York, and it happened last winter that the floating population thus brought in "continued for many months after the revival of business to enjoy the benefits intended to meet the distress of the moment." The Bureau has succeeded in obtaining precise information about the objects and resources of most of the benevolent societies in the city, though it encountered much reticence and some resistance in certain quarters; and it has devised and carried into effect a mode of registration which has furnished a list of 14,000 persons receiving direct relief, and which shows at the same time their place of residence and the number of societies from which each obtains relief—one person being found on the lists of nine societies, though receiving but \$3 a month in all. A central office of investigation and relief, which shall be a sort of neutral ground for the various societies, is recommended, and that it be kept open all the year round. "At present it is the practice either absolutely to cut off all relief during the summer months, or to reduce it to such an extent that it may be truly said the poor suffer more then than in winter."

—We have received from Messrs. Chambers, Edinburgh, an "editorial statement," which has been prefixed to the revised edition of their *Encyclopædia*, "in the interests of literature and in defence of their rights as authors" against the publishers and editor of the American edition. Our readers will not be slow to guess the nature of this complaint, inasmuch as in No. 462 of the *Nation* (May 7, 1874) we were the first to point out the perversion—by wholesale substitution—of the article on *free-trade*. We remarked at the time on "the awkward plight in which the Messrs. Chambers are placed, when the American edition of a work bearing their name accuses them in their Edinburgh edition of falsely representing as 'an important truth' 'a dogma of modern growth,' and of 'putting forth sophistries to lull the suspicions of the deluded purveyors to the wealth of England,' with the 'end and aim of keeping every agricultural community chained hand and foot to the car of Imperial Britain.'" We also felt justified in saying that "the liberty which the American publishers have taken in exchanging their views for those of the British editors was doubtless the result of agreement with the Messrs. Chambers." It is precisely this, however, that the latter deny in the statement before us. The "extensive alterations in the articles . . . had not been contemplated in the agreement," though they would have been passed over if they had really been an improvement in point of accuracy and freshness; whereas "statements and opinions are introduced which are repudiated by, and hateful to, the original proprietors,

their name all the while appearing on the title-page." Messrs. Chambers then proceed to cite the two articles on *free-trade* referred to above, with two others, exhibiting the same perversion, on *protection*. So much we might have expected of the Philadelphia editor; but it seems that he could not keep his hands off the *slavery* article either. So he strikes out a passage contrasting the glittering generalities of the Declaration of Independence with the fact that they were put forth by slaveholding colonies, which afterwards in their Constitution expressly recognized the condition of slavery; and in place of it he inserts a specious apology for slavery, on the ground that the colonists had petitioned the king in 1770 to restrict the slave-trade. Finally, in the article on *Victoria I.*, his pseudo-republicanism leads him to make an alteration as indecent, to say the least, as that of the *free-trade* article, and rather more intolerable to the loyal subjects of the Queen. "Perhaps during no reign," reads the Edinburgh edition, "has a greater measure of political contentment been enjoyed." "But a growing discontent under her unequal institutions, and a progress towards republicanism, are plainly apparent" to the American editor, who shortly utters "a slanderous imputation concerning his Royal Highness the Prince of Wales," which the Messrs. Chambers would be ashamed to copy. "Was there ever," they ask, in taking leave of the subject, "so flagrant an abuse in the reprinting of an English work in the United States?" It would be hard to affirm or deny. When the Messrs. Lippincott are heard from, we hope they will be able to confess surprise that their editor so far exceeded his instructions, and will show themselves fully sensible of the gross indelicacy which he has caused them to appear to be guilty of towards their associates, the Messrs. Chambers.

—Mr. George Long has brought his twelve years' labors to a conclusion, by the publication of the fifth and closing volume of his 'History of the Decline of the Roman Republic' (London: Bell & Daldy). We have twice expressed our judgment as to the merits of this work (*Nation*, Nos. 97 and 274), and would now only draw attention to its completion. With all its shortcomings, it is a work of which English scholarship may well be proud, and which students may use to very good advantage. Whoever reads it should bear in mind that Mr. Long is an old-fashioned English scholar, of strong prejudices and dislikes, and that there are three things in particular to which he has an intense aversion—the philosophy of history, the German school of scholarship, and any attempt on the part of the interpreter to go one step beyond the record. Bearing this in mind, he will be found an admirable commentator, full of sagacity and humor, and thoroughly acquainted with his subject. We should say that he was at his best when upon military operations, although he would probably himself prefer the legal chapters. But there is a certain hard and unimaginative quality of his mind which interferes with a clear presentation of the legal and constitutional aspects of a distant period; and at any rate, in this last volume he has passed over the political side of Caesar's career quite superficially. It is, we think, as a running commentary upon authors that this work will have its lasting reputation; and of these there is none who receives more thorough and satisfactory treatment than Caesar.

—While Ferdinand Gregorovius, the historian of Rome during the Middle Ages, was engaged on the portion of his work relating to Pope Alexander (Borgia) VI., he discovered in the various archives of Italy a number of interesting and important documents relating to that infamous Pontiff and his equally infamous children, Caesar and Lucrezia. It was impossible to use all these new materials in his history, and he consequently determined to employ them in a monograph of either Caesar or Lucrezia Borgia. While hesitating between these, the discovery in 1872, in the Notarial Archives of the Capitol at Rome, of a large number of important papers mostly relating to Lucrezia, determined him to devote his work to her. This we have now before us with the title: 'Lucrezia Borgia. Nach Urkunden und Correspondenzen ihrer eigenen Zeit' (two vols. Stuttgart: Cotta. 1874). Of the value of this work in regard to inedited material it is only necessary to state that the second volume is an appendix containing sixty-two unpublished documents, among them the various marriage contracts of Lucrezia, letters from and to her, including a very touching one written by her two days before her death to Leo X., and many other interesting papers. Facsimiles are given of a letter from Alexander VI. to his daughter, one from Caesar Borgia to Isabella Gonzaga, and one from Lucrezia to the same; and there is a portrait of her from a rare medallion struck in her honor. This is an age of rehabilitation of historical characters, and, as regards Lucrezia, it is to be remembered that no one has ever been more differently judged. While Guicciardini, Pontanus, Victor Hugo, and Donizetti have represented her as "a Mænad with a vial of poison in one hand and a dagger in the other," Aldus Manutius, Ariosto, and others have declared her a model of every virtue. Nearly seventy years ago, Roscoe, in his 'Leo X.,' attempted a defence of her as a much-slandered

woman; and it was an Englishman, William Gilbert, who published in 1869 the first detailed biography of her, which, however, is badly arranged and superficial. The result of Gregorovius's investigations may be summed up in a few words: Lucrezia was a fickle, amiable, unfortunate woman, more sinned against than sinning. There is no proof of her participation in any of the crimes which stain her family's memory. She left Rome and her father's guidance when she was only twenty-one as the wife of Alfonso of Ferrara, and from that time to her death, in 1519 (Gregorovius has first discovered the precise date of her birth, April 18, 1490), she was a model wife and mother. Indeed, in this new biography, she loses all the romance with which she has hitherto been invested.

#### GARDINER'S THIRTY YEARS' WAR.\*

THE great conflict of the seventeenth century ended as a drawn battle. Neither Protestants nor Catholics could look with satisfaction on its results. Protestantism had lost territories which it possessed at the beginning of the war. Catholicism had failed to destroy the new belief. Germany, the birthplace of the Reformation, lay prostrate, divided, and enfeebled. Spain, the stronghold of the old faith, had begun her course of decline. Later ages may see that the agonies of the Thirty Years' War were not endured for nothing. Though the battle was a drawn one, Protestantism reaped the fruits of victory. The successes of Gustavus Adolphus put a final check on the advance of the Catholic reaction. The Papacy lived on, but from the date of the Peace of Westphalia the Pope, however great his claims, has never been in fact more than the head of one of the sects of Christians. But to an observer of the time, the most patent and obvious fact must have been that the war had certainly produced endless misery, and had very probably produced no result sufficient to compensate for the misery which it had caused one generation and had possibly handed on to their descendants.

"What a peace," writes Mr. Gardiner, "it was when it really came at last! Whatever life there was under that deadly blast of war had been attracted to the camps. The strong man who had lost his all turned soldier, that he might be able to rob others in turn. The young girl . . . had turned aside, for very starvation, to a life of shame in the train of one or other of the armies by which her home had been made desolate. In the later years of the war it was known that a body of 40,000 fighting men drew along with it a loathsome following of no less than 140,000 men, women, and children, contributing nothing to the efficiency of the army, and all of them living at the expense of the miserable peasants who still contrived to hold on to their ruined fields. If these were to live, they must steal what yet remained to be stolen; . . . and then, if sickness came, or wounds, . . . what remained but misery or death? Nor was it much better with the soldiers themselves. No careful surgeons passed over the battle-field to save life or limb. . . . Recruits were to be bought cheaply, and it cost less to enroll a new soldier than to cure an old one. The losses of the civil population were almost incredible. In a certain district of Thuringia, which was probably better off than the greater part of Germany, there were, before the war-cloud burst, 1,717 houses standing in nineteen villages. In 1649, only 627 houses were left, and even of the houses which remained many were untenanted. The 1,717 houses had been inhabited by 1,773 families. Only 316 families could be found to occupy the 627 houses. Property fared still worse. In the same district, 244 oxen alone remained of 1,402. Of 4,616 sheep, not one was left. Two centuries later, the losses thus suffered were scarcely recovered."

This striking passage is written by a calm and almost frigid historian, who is thoroughly master of his subject. No one who considers this, and weighs the full meaning of the facts stated by Mr. Gardiner, can fail to perceive at least some portion of the load of misery laid upon Germany and, indeed, on the whole Continent of Europe, by the Thirty Years' War. The inevitable enquiry is: How could it have happened that a conflict so desperate, so long, and so fertile in suffering should yet have been so sterile in satisfactory results? That Protestantism ultimately gained much from the mere fact that the progress of the Catholic reaction was checked, is true. But the question still remains: How was it that Protestantism, which can now be seen to have had on its side the strongest forces of European civilization, should yet have come forth from the struggle, if not vanquished, yet certainly not a conqueror?

The external and, so to speak, accidental causes of the failure of the German Protestants, at any rate, to gain anything like a complete victory, are very well set forth by Mr. Gardiner. He shows, for example, clearly enough, that even at the beginning of the contest the party of Protestantism was far weaker than might be conjectured from the large number of its adherents. If the result of the contest could have been decided by the votes of the German people, it appears probable that the Protestants would have obtained the upper hand. They were strong in numbers, not only in what are now the Protestant states of Germany, but also in Bohemia and in Austria proper.

\* 'The Thirty Years' War: 1618-1648. By Samuel Rawson Gardiner.' London: Longmans, Green & Co.; New York: Scribner, Armstrong & Co. 1874.



But the matter was not one to be decided by counting heads. The national institutions of Germany were singularly defective. There was no means by which the wish of the nation could make itself legally felt. A far greater difficulty was that in Germany there was no chance that the head of the Government should become the leader in the path of religious reform. It is at all times extremely difficult for a people to effect a revolution except under the guidance and with at least the co-operation of its ruler. This difficulty has been heavily enough felt in the nineteenth century. It was felt with tenfold greater force in the seventeenth century. If the Emperor could have performed the part of Henry VIII., German Protestantism might have triumphed over its foes with even greater ease than the Protestantism of England. But it was impossible that the head of the Holy Roman Empire should lead a reform which at bottom was hostile to the very system of which the Empire no less than the Papacy was a part. Both Mr. Gardiner and Mr. Seeborn occasionally wonder that the German Emperors did not become the leaders of the German people. To expect them to have performed such a part seems on calm reflection as wild an expectation as the hopes which visionaries have entertained of seeing a Pope place himself at the head of the modern democracy.

In default of guidance from the Emperor, German Protestants were naturally thrown back on such leaders as they could obtain among German princes and nobles, and the second great cause of Protestant failure is that, with the one exception of Gustavus Adolphus, no leader worthy of the name came to the front throughout the whole of the Thirty Years' War. Nothing is more strange than the fact that the Germans seem at this period to have been utterly deficient in great men.

"The German people in the beginning of the seventeenth century was plainly inferior to the German people in the beginning of the sixteenth century. During the whole course of the war, Maximilian of Bavaria was the only man of German birth who rose to eminence, and even he did not attain the first rank. The destinies of the land of Luther and Goethe, of Frederic II. and Stein, were decided by a few men of foreign birth. Wallenstein was a Slavonian; Tilly a Walloon; Gustavus a Swede; Richelieu a Frenchman."

What a German hero might have achieved may be conjectured from the achievements of Gustavus, who, foreigner though he was, might but for his death have changed the whole result of the contest. Whether it be possible to account for fluctuations in the moral and intellectual vigor of nations may be doubtful. It is, however, impossible not to conjecture that the savage suppression of the revolt of the peasants worked deeper injury to the country than was apparent to the nobles who re-enslaved their serfs. Mr. Seeborn asserts that tenfold as many men perished in the war of the peasants as were executed in Paris during the whole Reign of Terror. A country does not thus lose 50,000 of its cultivators without suffering both physical and moral damage. The suppression, at any rate, of the revolt points to one of the more general causes which hindered the progress of Protestantism. The cause of religious freedom is indeed, in the long run, bound up with the cause of political liberty. But when Luther refused all sympathy to the peasants, he inevitably deprived Protestantism of the strength which it derived from democratic enthusiasm. In Germany the cause of religious reform did not enlist the strenuous sympathy of the mass of the population. It seems to have been the creed of the nobles and the burghers rather than that of the peasantry. In another respect, Protestantism ultimately suffered from characteristics which it derived from its author. The Reformation has conduced to the spread of freedom of thought and liberty of opinion. But the division between Luther and Erasmus represented the hostility entertained by the Reformers to the movement in favor of mere intellectual freedom and enlightenment. Hence by degrees arose a state of feeling which, if opposed to the bigotry of Rome, was equally opposed to the intolerance of Geneva. Nothing is more marked than the general tendency, during the seventeenth century, of great statesmen in every country to struggle with more or less consistency and success for the establishment of toleration. Barneveld in Holland, Cromwell in England, Richelieu in France, Gustavus and even, strangely enough, Wallenstein in Germany, one and all wished to pursue a policy of toleration. In other words, the sentiment of the age was gradually undergoing a change. When the war began each party fought, and fought honestly, for the establishment of what each deemed to be the truth. As the war came to an end, men of all classes, in part from a feeling of despair, in part from perception of the fact that religious conviction is not to be spread by force of arms, began to ask not for the spread of the truth but for mutual toleration. The prevalence of this sentiment suggested the rough and unsatisfactory system of compromise by which the conflict was closed. It also naturally left the guidance of Europe in the hands of France, since the France of 1648 seemed prepared to follow out the policy of sceptical toleration which had been inaugurated by Henry IV. when he sacrificed his creed to gain his crown.

## ADMIRAL FOOTE.\*

AT the beginning of the Rebellion there was much discussion at Washington as to the possibility of the employment of a flotilla of iron-clads on the Western rivers. The Southerners, who had begun the war with much greater energy than was displayed by the North, had succeeded already in dividing the country territorially into two nearly equal parts. The so-called neutrality of Kentucky had made the Ohio the northern rebel line; and, indeed, from the Mississippi at Cairo, where the Ohio empties itself, to the mouth of the Potomac, the Secessionists had an almost unbroken line of fortified posts. Below Columbus, the Mississippi was completely closed; the Tennessee and Cumberland rivers were strongly fortified; and between Nashville (on the Cumberland) and the Mississippi were massed large bodies of troops, easily disposed to resist attack from any quarter. A glance at the map of the Western and Border States will show what sort of a position the Southern troops held, and how difficult the enterprise of opening the way into Kentucky and Tennessee, to say nothing of obtaining possession of the Mississippi, seemed in 1861. That much of it could be done by gunboats was regarded by military officers at the time, as Mr. Welles, in a letter to Professor Hoppin, declares, nearly impossible; and, allowing for the jealousy always existing between the army and the navy, the belief that "shore batteries would riddle and destroy vessels faster than they could be brought into service, unless protected by the army," seemed well founded. It was, however, at length decided to make the experiment, and on May 16, 1861, Commander John Rodgers was directed to report to the War Department for this service; but before active operations commenced he was succeeded by Captain A. H. Foote.

From Mr. Hoppin's narrative it is not difficult to make out the character of this officer. Born in 1806, he was now about fifty-five years of age, and, though not much known outside the navy, he had already gained a well-won reputation in it. He had seen hard and very disagreeable service, requiring a peculiar combination of professional and unprofessional qualities, off the slave-coast of Africa, and he had on one occasion distinguished himself in China in the affair, in 1866, of the "Barrier Forts" near Canton, when, receiving an order from his superior officer to "prevent" the Chinese (their forts having opened fire, for no apparent reason, on one of the boats of the *Portsmouth*) from "increasing" their "means of defence or assault"—even though he should "be led to the capture of the forts"—he gave the order so liberal a construction that at 6.30 the next morning the *Levant* and *Portsmouth* opened fire on the forts, at 7.45 a storming party of two hundred and eighty-seven persons all told, with four howitzers, under command of Foote, left the ships, and, after passing through a hostile village under fire, in the face of an army estimated by Foote at 3,000, took the first of the four forts; the other three were taken in the course of the succeeding forty-eight hours, with a hundred and seventy-six guns, many of them of the largest calibre, the forts razed to the ground, and the enemy thus effectually "prevented from increasing his means of defence or assault." Fond of fighting as Foote was, he seems to have endeared himself to those under his command by many other qualities. He was a genuinely religious man; his heart and soul were in his profession; he was amiable, a man of the world, and withal, by the common consent of those who knew him, he had foibles (among which may perhaps be considered his fancy that he was an orator) that endeared him to his friends. He had, above all, that quality which is so essential to the completion of all the other qualities of a good officer—sincere determination to sacrifice his own interests to those of the service. He was fond of praise—according to Mr. Hoppin, over-fond of it—but throughout his entire campaign, notwithstanding the irritating relations existing between the gunboats and the army, there is no trace of even a momentary desire to do anything but obey orders and carry out the general plan of operations agreed upon. His mental qualities can best be judged by what he accomplished as an officer; outside of his profession he does not seem to have had a very wide range of interests; indeed, when off duty, religion and morality still had so strong a hold upon him that he occupied himself in lecturing on temperance, Christian missions, and writing about the African slave-trade. The abolition of the grog ration in the navy was due to his unremitting and persistent efforts. To understand his character still more thoroughly, we must remember that his grandfather and great-grandfather were New England ministers, that his father was the mover of "Foote's Resolutions," and that he himself came from the "land of steady habits" when they were a good deal steadier than they have been since the introduction of railroads and sound steamers.

Foote's campaign in the West was brilliant and rapid. On the 6th of September, 1861, he took command, with the anomalous title of Flag-officer,

\* Life of Andrew Hull Foote, Rear-Admiral United States Navy. By James Mason Hoppin, Professor in Yale College. With a portrait and illustrations. New York: Harper & Bros. 1874.

of a fleet consisting of three wooden vessels in commission, nine unfinished iron-clad gunboats, and thirty-eight mortar-boats. The service was novel and peculiar, and to a seaman disagreeable. The fleet was attached to and under the orders of the army, and at the same time its duties were independent, and more naval than military. Foote received orders from Halleck, but Halleck, from the nature of his training and profession, was unable to know whether his orders could be carried out except through information derived from Foote. Already a great opportunity of seizing the Mississippi, Cumberland, and Tennessee before they could be fortified had, through the non-completion of the gun and mortar boats within the time specified by contract, been lost, and the only expedient that remained was a combined attack of land and naval forces on Forts Henry and Donelson. Foote's plan of attack was characteristic of the man. He determined to make his boats as impenetrable to shot and shell as possible, and then engage Fort Henry at close quarters, pouring into the fortification an unendurable fire. Fort Henry was a strong earthwork, constructed with great skill on the right bank of the Tennessee, commanding the river below for about two miles; the fortifications covered ten acres and mounted seventeen heavy guns, and were defended by about three thousand troops. On the 6th of February, 1862, Foote attacked the fort with four gunboats, at a mile range, steaming slowly up the river till within about six hundred yards, the fire on both sides of course increasing in its deadly accuracy and effect. The gunboats were supported at a distance by additional, weaker vessels, but the number of guns actually used in the hand-to-hand conflict between Foote and the forts seems to have been much the same, as the boats used only their bow guns. We must refer the reader to Mr. Hoppin's book for a description of the fight. After a bombardment of an hour and fifteen minutes, during which one of the gunboats was disabled and floated off, the fort had neither guns left to fire nor gunners to fire them, and General Tilghman surrendered. We are glad to see, by the way, that the contemporaneous newspaper account of the interview between the two commanders after the surrender is apocryphal, and must, like the celebrated "millions for defence, not one cent for tribute," be relegated to the limbo of mythical anecdote. The story was that Tilghman said to Foote, "I am glad to surrender to so gallant an officer," upon which Foote replied, "You do perfectly right, sir, in surrendering; but you should have blown my boat out of the water before I would have surrendered to you." The account of the interview, given by Foote to a friend, was this:

"General Tilghman came on board my boat, evidently in deep distress, wringing his hands and exclaiming, 'I am in despair; my reputation is gone for ever.' I replied, 'General, there is no reason why you should feel thus. More than two-thirds of your battery is disabled, while I have lost less than one-third of mine. To continue the action would only invite a useless sacrifice of life, and, under the circumstances, you have done right in surrender-

ing. Moreover, I shall always be ready to testify that you have defended your post like a brave man.' I then added, 'Come, General, you have lost your dinner, and the steward has just told me mine is ready,' and taking him by the arm, we walked together into the cabin. This is all that passed between us."

This brilliant victory settled the question of the value of the gunboats. Followed as it was by the capture of Fort Donelson (which, though actually taken by the army, was probably rendered untenable by the bombardment of the fleet), the States of Kentucky and Tennessee were lost to the South. The evacuation of Columbus and the capture of Island No. 10 opened the Mississippi to Fort Pillow, and so rapidly were the operations conducted that by the middle of April (two months after the fall of Fort Henry) the struggle for the river defences of the South was virtually over, and it only remained a matter of generous rivalry between Foote and Farragut which should be the first to open the Mississippi to its mouth. On the 24th of April Farragut passed the forts below New Orleans, and the following telegram was sent to Foote: "To Flag-Officer Foote: Farragut has passed the forts below New Orleans, and appeared off the city at 1 P.M. of the 24th instant. His orders from the Department are to push up the river until he meets you. G. V. Fox, As't Sec." But it was too late. In the attack on Fort Donelson, in which the fighting, at four hundred yards, was hotter than at Fort Henry, Foote had been severely wounded, and the remainder of his life is the painful record of the struggle of a high-spirited officer to return to duty, for which he was never destined again to be fit. He made a fight, indeed, with death and disease quite as gallant as any of his naval encounters; indeed, it is probable that he fought too hard. He could not bear to be inactive, and, as his end drew near, his essentially religious temperament took more and more firm possession of him; his indomitable spirit made him undertake tasks which his declining health ought to have forbidden. On the 22d of July we find him taking charge of the "Bureau of Equipment and Recruiting," at Washington; in June of the next year he was ordered to take Dupont's place at Charleston, though at this time he was barely able to walk. The effort to take this command was fatal, and, while the country as well as the Administration was congratulating itself on his appointment, suddenly, on the 26th of June, 1863, his exhausted body gave out, and he died.

We are accustomed to hear it said, sometimes cynically, sometimes sadly, that the age of great men is past, and that the materialism of the day has made heroism and martyrdom obsolete. We doubt, however, if it would be easy to find in the history of any profession or country the story of a purer and finer life than that of Foote. Few people remember now how much he did to bring order and victory out of the anarchy which prevailed at the beginning of the war; no one knew during his life the difficulties he had to struggle with and overcome.

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## THE WEEK IN TRADE AND FINANCE.

NOVEMBER 23, 1874.

THE leading feature of the week has been the free movement of currency from this city to the South and Southwest. The total amount of currency shipped during the past week is estimated to have amounted to about \$9,000,000, and it is probable that still further shipments will be made. The Bank statement on Saturday reflects in part the shipments of currency in the loss of legal tenders to the amount of \$2,020,700; but while the statement shows that the reserve of the banks has been weakened to the extent of \$1,528,000, this loss is really encouraging, indicating, as it does, the revival of business and the prospect of greater activity in trade for the future. The following is the statement in full:

	Nov. 14	Nov. 21.	Differences.
Loans	\$283,787,900	\$283,319,300	Dec... \$468,600
Specie	16,888,200	17,380,900	Inc... 492,700
Legal tenders	59,525,100	57,504,400	Dec... 2,020,700
Deposits	229,994,200	227,352,700	Dec... 2,641,500
Circulation	24,832,000	24,967,500	Inc... 135,500

The following shows the relations between the total reserve and the total liabilities:

	Nov. 14.	Nov. 21.	Differences.
Specie	\$16,888,200	\$17,380,900	Inc... \$492,700
Legal tenders	59,525,100	57,504,400	Dec... 2,020,700
Total reserve	\$76,413,300	\$74,885,300	Dec... \$1,528,000
Reserve required against deposits	57,408,550	56,838,175	
Excess of reserve above legal requirement	18,914,750	18,047,125	Dec... 867,625

The money market shows no change on call loans, which we quote  $2\frac{1}{2}$  to  $3\frac{1}{2}$  per cent. Commercial paper of the best grade is in sharp demand, the choicest names passing as low as 5 per cent.

The stock market early in the week was strong, the principal features being Ohio and Mississippi, Northwestern common, Wabash, St. Paul, and Union Pacific. As the week advanced, prices receded, and the market finally closed on Saturday at a fraction over the lowest prices of the week. Among the low-priced stocks there was considerable activity. The decision of the United States Supreme Court confirming the sale of the Pacific Rail-

road of Missouri to the Company by the State of Missouri had a very favorable effect upon the price of the stock, as well as upon the preferred stock of the Atlantic and Pacific Railroad Co., by which the Missouri Pacific is leased, the latter advancing in one day from 40 to 43.

The following table shows the extreme range in quotations of the active stocks during the entire week:

	Highest.	Lowest.		Highest.	Lowest.
New York Central	102 $\frac{1}{2}$	101 $\frac{1}{2}$	Hannibal and St. Joseph preferred	34 $\frac{1}{2}$	34
Harlem	131	130	Ohio and Mississippi	32 $\frac{1}{2}$	31 $\frac{1}{2}$
Eric	29 $\frac{1}{2}$	28 $\frac{1}{2}$	Panama	115	114 $\frac{1}{2}$
Lake Shore	82 $\frac{1}{2}$	80	Western Union Telegraph	81	79 $\frac{1}{2}$
Wabash	32 $\frac{1}{2}$	30 $\frac{1}{2}$	Atlantic & Pacific Telegraph	20	19 $\frac{1}{2}$
Northwestern	42 $\frac{1}{2}$	40 $\frac{1}{2}$	Pacific Mail	45 $\frac{1}{2}$	43 $\frac{1}{2}$
Northwestern preferred	61	58 $\frac{1}{2}$	Quicksilver	32 $\frac{1}{2}$	32 $\frac{1}{2}$
Rock Island	101 $\frac{1}{2}$	99 $\frac{1}{2}$	Quicksilver preferred	39 $\frac{1}{2}$	39
St. Paul	37 $\frac{1}{2}$	35 $\frac{1}{2}$	Adams Express	130	119
St. Paul preferred	57 $\frac{1}{2}$	55 $\frac{1}{2}$	Wells-Fargo Express	81 $\frac{1}{2}$	80 $\frac{1}{2}$
Pittsburg	88 $\frac{1}{2}$	87 $\frac{1}{2}$	American Merchants Union Express	65	64 $\frac{1}{2}$
Del., Lack. and Western	109 $\frac{1}{2}$	109 $\frac{1}{2}$	United States Express	65	63 $\frac{1}{2}$
New Jersey Central	107 $\frac{1}{2}$	107 $\frac{1}{2}$	Missouri Pacific	48 $\frac{1}{2}$	40
Michigan Central	76 $\frac{1}{2}$	76 $\frac{1}{2}$	Atlantic and Pacific Tel. preferred	16 $\frac{1}{2}$	14
Union Pacific	36 $\frac{1}{2}$	35 $\frac{1}{2}$			
C., O. and I. C.	10 $\frac{1}{2}$	9 $\frac{1}{2}$			
Hannibal and St. Joseph	27 $\frac{1}{2}$	25 $\frac{1}{2}$			

Renewed activity has taken place in the bonds of the Southern States, principally in Virginias, Tennessees, and North Carolinas. The reports which have come to hand relative to the financial prospects of the State in connection with the prompt and continued payment of interest upon Tennessee bonds, are very favorable.

Railroad bonds continue strong and buoyant, though prices have undergone no important changes.

Gold advanced from 110 $\frac{1}{8}$  on Monday to 111 $\frac{1}{8}$ , and closed strong at 111 $\frac{1}{2}$  on Saturday. The specie shipments of the week were \$1,608,000.

Foreign exchange has been firm, and bankers have been reluctant in selling their bills, owing to the uncertain condition of the European money markets. The Bank of England rate of discount, although left standing on Thursday at 5 per cent., is very likely to be advanced at any time to 5 $\frac{1}{2}$  or even 6 per cent., the Bank having continued to lose in bullion from day to day since the rate was last raised.

## OFFICE OF THE

ATLANTIC  
MUTUAL INSURANCE CO.

New York, January 28, 1874.

The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1873:

Premiums received on Marine Risks, from 1st January, 1873, to 31st December, 1873, - \$6,511,114 23  
Premiums on Policies not marked off 1st January, 1873, - 2,212,160 70

Total amount of Marine Premiums, - \$8,723,274 92

No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.

Premiums marked off from 1st January, 1873, to 31st December, 1873, - \$6,290,016 73

Losses paid during the same period, - \$2,960,982 49

Returns of Premiums and Expenses, - \$1,288,319 28

The Company has the following Assets, viz.:

United States and State of New York stock, City, Bank, and other Stocks, - \$9,567,105 00

Loans, secured by Stocks and otherwise, - 2,822,000 00

Real Estate and Bonds and Mortgages, - 467,000 00

Interest, and on dry Notes and Claims due the Company, estimated at - 422,894 66

Premium Notes and Bills receivable, - 2,833,202 27

Cash in Bank, - 521,940 59

Total Amount of Assets, - \$18,613,643 52

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Third of February next.

The outstanding certificates of the issue of 1870 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Third of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment are cancelled. Upon certificates which were issued for gold premiums the payment of interest and redemption will be in gold.

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